

ALL THE TRUTH

ABOUT RUSSIA

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ANDREY BUROVSKY

revived
nightmare
of Russian
history

The terrible truth
about Muscovy

Moscow

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The most scandalous book of the most unruly historian! The defiant bestseller of
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This book can be cursed for violating all sorts of taboos, it can be accused of blatant "politically incorrectness" and rampant "Russophobia", you can (and in the opinion of the editors, it's simply necessary!) argue with it - but it's a must read!

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The book is DEDICATED to all Muscovites who were born and lived their lives in Muscovy, but in spite of everything, retained the national traits of Russian people - independence, self-esteem and fortitude.

Author

He who fights monsters should take care not to become a monster himself.
He who looks too long into the abyss should remember that the abyss also looks into him.

F. Nietzsche

Introduction
BEAST IN THE NORTHEAST

A people whose social life is completely undeveloped, whose personality is repressed, is doomed to decay and the loss of its independence.

V.M. Bekhterev

In XN-HII! For centuries, a monster has been born in the North-East of Rus'. It can be called differently: the tradition of political lack of rights, and despotism, and the Asian path of development.

Innumerable calamities this path promises; a great many deaths, human suffering, devastation and lonely

chanting. More than one bloody comet melted into the sky as soon as the monster moved around with its yellow dragon eyes. Here it jumped up, grinned at him half-wild from the barren Mongolian steppe. The heat of torture furnaces and conflagrations blew into all countries, the stench of decomposing bodies, burning human meat, blood, uncleaned sewage, and the fumes of bad local vodka came from the monster.

Having fixed the vertical pupil, the monster growls: loudly, ferociously, hatefully. In its roar, one can hear the rumble of fire and the cry of countless widows, the cry of children burning alive in churches, the howl of impaled and stabbed with whips, the groans of dying from wounds.

A terrible day will come - and it will jump.

For several centuries, the monster tore off piece by piece from Rus', greedily ate and everything grew - as if swelling.

7

Louder and more terrible is his roar, more and more space is poisoned by the stench coming from him.

The monster won, tore apart, devoured Rus', perverted it in its own image and likeness. Therefore, the monster is now called Rus, Russia - after the devoured ones. The morals of the monster are called "historically established type of society," the crimes of the monster are called bright feats; in the growling and howling miracle of the creature, an immense cosmic meaning is sought. The throwing of the monster on Rus', the extermination and devouring of Rus' is now called not the invasion of the Horde and not the appearance of a filthy Miracle in Rus', but "the gathering of Russian lands". This book is about how and why a monster could be born and grow up, crushing several related countries: Rus', Lithuania and Poland.

It is useful for any Russian to know and understand this: already in order to be able to divide - where is our great and unfortunate Motherland-Rus, and where is the shaggy side of the monster. Where intelligible human speech sounds, and where - the roar of the Cannibal. Let everyone know and be able to consciously decide whether it is for him to be a part of the body of Rus' or to take the side of the Pogany Monster.

Hearing problem

Everything written in the book is very easy to use.

just not hear. The best method was invented long ago by the Russian intelligentsia. The method is simple - you need to say loudly and easily: "Yes, you are talking nonsense, my friend! And smile, and go to eat another sandwich with salmon, drink vodka, but about unpleasant and embarrassing -

your affairs - no more thinking.

The second way is to deny facts that you don't want to see. What?! Great principality? Brad, there was no such principality. Ah, it was all the same... Yes?! But then it never united 85% of the population of Rus'. It wasn't! Ah, it was ... Well then

8

where everything was different anyway! Lithuanians here all over come on...

Recently I spoke with a young man who always referred to Karl Marx, but categorically denied all the texts of K. Marx that did not suit him. After that, why be surprised? The method is actively "working

melts."

The third way is to attribute some nonsense to the author, and then "brilliantly" fight it. One can pretend, for example, that the author of this book is a fierce enemy of the city of Moscow. He doesn't like Muscovites?! But I have five generations of ancestors in Moscow lived!!! And all decent people, not like the nasty Burovsky! It's all the provincials yapping at Moscow, and now this one too!!!

A puzzling question: what does the city of the 10th-20th centuries have to do with the medieval type of culture? What is the point of mixing modern geopolitics and infrastructure with phenomena from another era and other areas of life? None, of course. Such tricks are needed only for one thing: not to think about anything and object not to the author, but to his own inventions.

I have the lowest request ... I will be sincerely grateful for any constructive criticism. For any. But precisely for the constructive and honest. An attempt to wave hands, emotionally take up arms against facts, to attribute to me what I did not say (and did not think), will be considered as attempts to revive Tsar Vaska and Malyuta-Grishka Skuratov. And these are very unattractive ghosts.

Part |

"ENCHANTED," THE
LAND OF THE NORTHWEST

These poor villages

This poor nature!

You are the land of my long-suffering,
You are the land of the Russian people!

F.I. Tyutchev

Chapter 1

IN THE DEAF AND WILD OUTDOOR

We are careless, we are lazy,
Everything falls out of our hands,

And who are we patient - This is
nothing to boast of!

Count A.K. Tolstoy

When studying a phenomenon, one should definitely look at its origin. Where did it come from, what stages of its formation did it go through, how did it develop. This is how we acted with the Grand Duchy of Lithuania!, and in the same way, and according to the same rules, we will consider the Grand Duchy of Moscow. In order to study the origins of such a phenomenon as Muscovy, we have to take a closer look at the geographical and cultural phenomenon that gave birth to Muscovy - the Russian Northeast.

In the north-east

In the North-East of Rus' - in the Volga-Oka interfluvium, in the Volga region, in the dense Trans-Volga forests - nature is much poorer than in the principalities of Black, White, Lesser - Western or South-Western Rus'. Do-

. Burovsky A.M. Russian Atlantis. M., 2004.

10

the winter is longer and angrier, the summer is shorter. In Transcarpathia, the frost-free period lasts about 230-240 days a year. In the Moscow region - only 170.

We have to prepare much more seriously for the winter. To live in the Northeast, much more solid houses, more warm clothes, good food are needed. A hungry person runs the risk of not enduring the cold, even if he is well dressed.

It is not by chance that the so-called Russian stove was invented here around the 15th century. In such a universal oven, you can cook unpretentious boiled food - cabbage soup, steamed turnips, porridge. A huge stove gives off heat for a long time, heats the space of the hut well. You can sleep on the flat surface on top of the oven. It's warm up there, even when the house cools down and icy streams flow across the floor from under the door. The Russian stove turned out to be a truly brilliant discovery. Without it, it would be much more difficult to master the spaces of the Russian North, Northeast and Siberia.

In the Northeast, nature is not rich. The yield of the same crops in the Volga-Oka interfluvium and in the Kiev region differs several times. To get the same amount of grain, more land is needed. In the spring it will be necessary to take out more seed grain and to a greater distance. Since a lot of land is needed, a working horse is needed, oxen are not suitable here. The horse also needs to be fed with grain while it plows or carries bags of grain to the field, and from the field in autumn. This means that we have to sow more land, travel a greater distance ...

The poor land is rapidly depleted. This means that it is necessary to conduct slash-and-burn or shifting agriculture, all the time moving from place to place. Or you need to fertilize the land with manure. Without the breeding of cows, a kind of "dung cattle breeding", there can be neither two-field nor three-field here.

Even with three fields, small villages will be surrounded by impenetrable forest. In the North-East of Rus', forests will never be completely cut down, and according to the simplest

eleven

The reason is that the forest is necessary as a source of natural resources, including arable land. Already plowed may not be enough.

This has its consequences not only for the economy, but also for the soul of those who inhabit such a land. Natural landscapes—forest and steppe, river and meadows—will remain habitual habitats for humans. Even with a high level of development of civilization, a person will be well acquainted with them, because too much will have to be taken from the forest. A person in the Northeast must learn to spend a lot of time in the forest, on the river and in the meadows, and must be able to enjoy it. Thus an Englishman must love the moorlands, and a Norwegian the fjords. It's hard to live in what you don't love.

A society is emerging in the Northeast, in the spiritual life of which nature, and specifically wild nature, is of tremendous importance. Members of this

societies like to spend a lot of time in nature, they try to go there as often as possible. Whose way of life is initially organized so that they can be in the forest, in the field, on the river as often as possible. In decisive moments of life, a person will go to these empty spaces, "deserts": in order to grasp what life gives, to be in a healthy, "correct" place and thereby heal the soul, calm down. And just to be alone, to get away from the crowd of people in crowded huts, to think, to listen to yourself.

Lovers meet in the forest, children are led into the forest, hermits and ascetics go into the forest, reflecting on the meaning of life and other important subjects. "To choke in a spruce forest, to marry in a birch forest, to work in a pine forest." As you can see, the Russian proverb knows well what should be done where.

In the forest pulls in any situation of mental discord, stress, collapse.

"I'll take boredom to the dense forests," sings the girl who was abandoned by her beloved.

12

You want to go to the forest on the upper coil of emotional release, joy, fun, riot.

I rushed to nature, to the forest, I wanted
to get into the grass and into the water, -

testifies Vysotsky, whom the demon led "through the city of Paris." Not everyone understands such a tendency, and Vysotsky also talks about this:

But it was a French demon, He did
not like nature.

Not everyone wants to escape into natural landscapes on these occasions, and this is not limited to the French. Russians are often surprised to find that the Vietnamese, the Nam, the Indians or the Chinese have little aesthetic appreciation of wild nature, little love for it, it is not very important for them to be in forests and meadows. th

But with the Mongols, Tibetans, inhabitants of Central Africa, it is quite easy for a Russian person to find a common language. Of the Europeans - with the Scandinavians, who still have a lot of meadows and fjords and who like to go there. with Latin Americans. With the inhabitants of the United States - not with the "third wave emigrants", of course, but with the native "staff", with the "white Protestants of the English

of Saxon origin. They always had a lot of land, they are very fond of picnics.

The second most important feature of the Northeast is continentality. The farther east, farther from the oceans, the shorter autumn and spring. Even in the north of France, the agricultural year lasts nine months a year. But at the same time, spring lasts for two months and autumn for the same amount. Heat both comes and goes back slowly, gradually. It is not for nothing that demi-season clothing comes from France. Demi-season ... from the word "de-mi-season" - between seasons. Clothing for the season when there is neither winter nor summer. One is gone, the other is still.

In the east of Germany, winter has been going on for five months; the agricultural year rolls up to

13

seven, and the duration of spring and autumn is significantly reduced.

In the North-East of Rus', winter lasts a good six months, in the north even longer; and spring and autumn are so short that there is a real danger of not having time to sow grain or harvest. So, work on the market. The work is all the more difficult because more grain needs to be transported to the fields, and larger areas need to be plowed and sown than in any corner of the Slavic world (after all, a lot of land is needed, and the yield is low).

There is a tradition of working on a jerk, a frantic "hard work" without sleep and food, up to a seventh sweat. A desperate race for the drying land, for the swiftly advancing, advancing on the heels of the summer. After all, summer is short, and if you are late with sowing, you can not get a harvest.

The same rush - and when harvesting. As soon as you are ripe, the bread is bowed - and then frost can strike, it can snow. Or they will charge the rains, gradually turning into a snow-water ice slurry. You need to harvest faster!

... And after the breakthrough is made, you can live in peace: in summer, after sowing, and even more so in winter, after harvesting. The agricultural year is made up of short hectic rushes and long calm periods in which absolutely nothing happens. Periods of intense labor and complete idleness alternate, replace each other.

This is also reflected in the national character. Those who organize the agricultural year in the mode of work "on a jerk" are very likely to build their own life and the life of society in the same way. Voob-

Any other existence will be seen by a person as a combination of jerks, super-efforts, when "to tear with all your strength, with all your tendons" is not only correct - this is generally the only possible way to act. And if so, periods naturally alternate in a person's life when he "works to death, half to death

14

drinks" (for example, clearing a dense forest, for new fields and a new village), and periods when he does absolutely nothing but the bare necessities. A kind of "life on a jerk", or "fate on the ry wok".

But this is also how the history of society develops - "the history of a breakthrough." Super-effort is no longer performed individually, in private destiny, but collectively, in the history of society: villages, communities, families, states. There is a war, resettlement, development of new lands, invasion, repulse of the raid, extinguishing the fire. Everyone must take part in the super-effort, in the "spurt". Everyone is judged by their ability to make such a "jump". Public morality will highly appreciate those who are able to throw out as much energy as possible and in the worst possible conditions, who will surrender more fully to the general impulse, who knows how not to spare either themselves or the "enemy", who will be able to lead, organize a general "storm and demolition". They will rather condemn the one who does not go on the assault along with everyone else, who does not go energetically enough, who shows less rage, inflexibility, and desperation than others. |

The value of a person in general will be determined by the ability to make super-efforts and breakthroughs of this kind or to participate in them. A young man simply cannot help but look for opportunities to participate in such "jerks". Those who fall into them are considered already tested by life, and those who have behaved well are immediately recognized as adult men. And besides, after a successful "spurt" new lands "appear" and the booty is divided. Yesterday's baby, someone else's chick, turns overnight into a respectable owner.

Let us recall the heroes of all that singer of breakthrough, super-effort, risk, life at the limit of physical and psychological capabilities - Vladimir Vysotsky. His characters, even those who are not at all criminal, seem to be quite decent people, are simply amazingly "criminogenic". Thirsty for super-efforts, super-stresses, crying for

15

that they were born "late", the war was already over, and "they didn't even get a bullet", they seem to carry in themselves

misfortune, crime, death, darkness. They want "craft" knives

Stuck in the lungs, Black
from nicotine Up to the
handles are light, Tri-color,
type-setting.

For something to happen and then for decades to remember how

I remember how early in the morning I
managed to shout to Brother: "Help me!"

To:

And two beautiful guards took me from
Siberia to Siberia.

And then, which is typical, there comes a period of complete rest, when the
hero no longer wants anything, he does not need anything. Years, even decades,
drag on except for heating the bathhouse in black and white, memories,
ATTEMPTS to "bend fingers", bully the "less experienced", hysterical-
aggressive drunken cries in the spirit of

You haven't seen Nogai Bay, you fool! I flew there not
from the bay-floundering!

Or

Which in leggings, let's bet: I'm a hundred
meters, and you point blank.

After all, you shot point-blank on a dare, But
I'm a sniper, and you're a pianist!

The aggressiveness is incredible and seems to be psychologically
completely unjustified, by any external circumstances. The longing of
Vysotsky's heroes for war, for mortal risk, for bloody sweat ... And then the
counterbalance is the readiness immediately after an overstrain of NIA - to
"relax"; in fact, not to live at all, but only to whine and drink in between.

The life of his heroes is notable only for these short "jerks", only in these brief minutes of mental and physical suicide does anything happen at all. This is a very national, very "Muscovite" phenomenon. The Great Russians made Vysotsky their cult poet and singer, but other Slavic peoples, even Ukrainians and Belarusians closely related to the Great Russians, are much cooler towards Vysotsky. It's not that they don't like it ... But they don't have a cult either. Vysotsky tells the Great Russians something terribly important, intimate. Something that is not in the psychology of the neighbors. .

The Slavs easily crossed to the east, to sparsely populated lands. The moment came for the neighbors of Great Russia when there was nowhere to go. And the North-East of Rus' remained the only one of the Slavic territories that never ceased to be "open" in the east. The Urals and Siberia are so huge that it ruled out the danger of exhausting the potential of wild nature and its free resources at one fine moment.

In the 11th century, the Volga-Oka region was populated mainly interfluvial, and the Volga forests remained "uninhabited" for the Russians (although Finnish tribes lived there). In the 10th century, a very large stream of immigrants rushed across the Volga. In those days, detailed calculations were not made, even the existing archives almost did not reach us, but most scientists believe that only a smaller part of the population of the Northeast lived in the Volgo-Oka interfluvial, within the reach of the princes of Vladimir, Suzdal and Rostov. This territory is dominated by two-field and three-field, and farmers pay taxes to the prince. But most of the population of the Northeast in the 11th and 20th centuries conducted slash-and-burn agriculture and actually lived outside the reach of princely power. Here it is, the Slavic East!

In Muscovy, as it should happen in the Slavic East, the most

17

backward forms of economy, and the most primitive forms of culture that are everywhere obsolete.

In Muscovy, in the Trans-Volga region, in the Cis-Urals, slash-and-burn and shifting agriculture dominated until the 15th century. Having exhausted the possibilities of shifting farming, all the territories of Muscovy switched to the classical type of farming - three fields with manure fertilizer. The soils were infertile. There is a lot of evidence that cows were kept not for beef or dairy cattle, but primarily to obtain the main fertilizer - manure.

Not only that, this type of farming also did not provide special opportunities for development. And in the XVIII—XIX centuries, and even in the XVIII–XIX centuries. there was still no need to intensify the economy. It was possible simply to transfer the usual forms of economy to the almost uninhabited, practically undeveloped areas of the east and northeast - primarily the Urals and Siberia.

As a result, many issues of development "as if" could not be solved. The ancient equalizing principles of constant redistribution of land, the refusal to secure land for the use of individual families and individuals, the absolute dominance of collective land ownership were possible ... Exactly because there was no really urgent need to obtain more and more products from the same or even smaller areas. The "surplus" population could always "move out" to still free lands.

The resettlement policy of P.A. Stolypin shows how seriously the ideas of "land pressure" and resettlement were taken in all strata of Russian society. Even the most cultured, most educated representative of the court and government circles, who pursued a policy of transferring land to private hands, the collapse of the community and the modernization of the entire Russian society, considered it vital to supplement this policy by making it easier to move to "free" lands.

18

for those whom his own policy deprived of their former place in life. That is, in addition to the need to work more intensively, to look for new social and economic niches, Stolypin's policy at the same time made it possible to avoid these difficult, unpleasant actions and simply transfer the usual forms of management and life to Siberia and the Far East.

We have to admit that the attitudes towards extensive nature management, which survived for an incredibly long time and survived until the 20th century, are not at all characteristic of Western Ukrainians-Volynians. But on the other hand, they are very characteristic of the Great Russians.

In the North-East of Rus', willy-nilly, one has to be a collectivist. Already because in the continental regions a zone of risky farming begins. Frantic work "for a breakthrough" is carried out without a guaranteed result, and in any year the harvest may not "pop".

Undeveloped and little developed lands are physically inaccessible to one person, even a family. In order to break into the lands inhabited by Ugrik hunters, to raise virgin lands, and then fight back from mu-

Roma, and from the Tatar raids, you have to act as a cohesive group, not divided into individuals. Mutual assistance, mutual support were everywhere; the question is in what proportions with the values of individualism. In the Northeast, the balance was one, in favor of the community. In the Kiev region, especially in Volhynia, it is completely different.

Raising virgin and fallow lands was within the power of a large family community. Married brothers in such a community did not disperse and did not begin to run separate households. Dozens of people, several adult men with their sons, lived together, led by their grandfather - the highway. Bolshak remained an indisputable authority in the distribution of work, in the division of its results. He was also responsible for the entire family community before the authorities.

19

The large-family community was also convenient for the authorities. Through the heads of the communities, the Bolshaks, it was much easier to manage people than dealing with each worker individually.

Groupism, the idealization of life in "social society"; the requirement from the individual to renounce the development of his personality, from economic and social independence in the name of life in a team. Cultivating community values and perceptions; deepest distrust of individuality. Disapproval, mockery towards any manifestations of "selfhood". The desire at any cost to prove "wrong" anyone who tries to live outside the group. Vindictiveness, malice towards the "traitors" who still broke out of the community - all these are the most natural features of the social worldview; they just can't get along.

North-Eastern Rus' initially turned out to be a kind of world province. Not a "province of Rus'", but a province of the world, civilizational. It took too long to go into the dense forests of the Volga-Oka interfluvium, too far were any centers of civilization from the Vladimir-Suzdal principality. This was already characteristic of Kievan Rus, in the North-East the features of isolation, provinciality multiplied many times over.

After all, the North-East of Rus' involuntarily dealt not with the centers of other civilizations, but with their peripheries. Not with Rome, but with Vilna; not with Scandinavia, but with Novgorod; not with Byzantium, but with Southwestern Russia, at best with Bulgaria.

The quality of such contacts, of course, leaves much to be desired at absolutely any turn of history, at any intensity of mutual influence. But also

contacts with the outside world, albeit with the periphery of civilizations and countries, are practically interrupted after Mongol invasions.

Since the end of the 11th century, North-Eastern Rus' seems to have dropped out of European history, out of sight of European

20

European historians, politicians, writers.

Contacts with Western Russia and with Novgorod were not interrupted by Europe at all. After the Union of Kreva between the Grand Duchy of Lithuania and Poland in 1385, such ties became much more intense and stronger than before. Russians were getting better known in Europe. But North-Eastern Rus' broke off contacts with both Western and South-Western Russia. The further, the more Muscovy fell into narcissism, a kind of spasm of self-sufficiency, excluding the possibility of normal contacts.

And one more thing... If the population is sparse, information is transmitted slowly. Many residents of the Volga-Oka interfluvium in the 11th century, of the Volga forests in the 15th century, saw other people once or twice a year, living in almost complete isolation from the whole world. Even the most important events of the then world reached them with a great delay, and besides, they might not have much meaning for these people. Neither from the fact that the Galician prince Roman repulsed the Mongol horde in 1254, nor from the capture of Kiev by the Mongols in 1240, nor from the conclusion of the Union of Kreva in 1385, absolutely nothing changed in their lives.

The analogies are obvious: for example, for a resident of the USA or Australia, nothing changed from the fact that the Prussians defeated the French in 1870 or that Britain and England formed a military alliance. The corn crop for the lowland and the quality of the sheep's fleece in the colony of Victoria remained more important than distant politics that had no effect on life.

The provinciality of the Northeast had two rather unpleasant consequences at once:

firstly, the backlog of North-Eastern Rus' from the rest of the countries of both Europe and Asia. This was facilitated by the rampart and the monotonous, everywhere the same landscape, and the experience of ancient forms of economic management and social life that had disappeared in other places. But not

21

only! Isolation made it very difficult for the North-East of Rus' to simply at least understand what the "other" was saying in general, not to impose their own ideas on the "other". For understanding, at least some cultural level is needed, and sometimes it is not enough;

secondly, ethnocentrism, the experience of tribal limitation. If there is no one to compare yourself with, "one's own" begins to seem like something the only possible, self-evident, characteristic of all people, and so on. |

Under these conditions, only one thing could happen: any ideas, any spiritual values that came from other countries had to be transformed in accordance with local values and attitudes. After all, the influence of the outside world is still very small; so, like a barely perceptible breeze. As a result, everything that comes from outside, most often becomes only a form, in which the essence is local representations. These local values can change external manifestations all the time, take on a different form, but in essence they are from

this does not change.

A large family community can be considered pleasing to the local gods, or it can be regarded as an ideal of a cathedral hostel pleasing to the Christian God ... Well, is there a big difference?

A special type of Slavic culture

In the Northeast, a peculiar version of the Slavic civilization arises, which bears little resemblance to others. Here, if you like, a special type of person is being formed - a Russian is being brought up, whose worldview and worldview are very different from the worldview of his brother from the Kiev region or Volhynia.

I will try to bring into the system and consistently show at least the main features of this "north-eastern" worldview.

1. First, it is extravagance. readiness

22

squander natural resources, and human, and in nature, and in relation to themselves and to society.

In a society where the main thing is to own natural wealth, the one who squanders, throws it to no avail, spoils, who owns and does not use, is rich. This was the case everywhere, and the Indians of North America even had a special name for a feast at which they not only eat and drink, but show each other, but

can spoil and squander: potlatch. On the potlatch, whole, freshly made boats were smashed with axes, you threw new blankets and shirts into the river, burned flour and smoked meat: so that everyone could see - I can do it!

Anyone who has been to a Russian wedding will have no doubt that there are elements of the potlatch in our celebration too! From excessive, insanely wasteful, repeatedly blocking the satisfaction of any needs, the feast should show everyone: behold, we are rich, we can do it!

At the same time, the demonstration of even the most reasonable frugality, diligence, and the ability to preserve material values seems to these people to be something almost immoral.

The North-East of Rus' is also wasteful in terms of natural resources. It manifests itself so widely, and so many examples can be given that I will focus on only one, but bright. In Russia-Muscovy, houses are still being built from roundwood. This wasteful habit is so common, so natural for a Russian, that he is able to sincerely wonder: what happens differently?! Happens.

In China, they stopped building from roundwood in the time of Confucius. In Japan, forests were noisy at the end of the Middle Ages. A charming legend has been preserved about how, during the construction of palaces in the city of Kyoto, in the 30th century, court ladies cut their hair to make ropes out of them, pull logs to a height: ordinary ropes were torn from utter weight. But in Japan, centuries from XY are not built from roundwood.

23

In Western Europe, already in the XMM-XV centuries, they switched to a more accurate, less wasteful technology.

Eastern Europe is the only region of the Earth where roundwood was built after the 15th century, and Rus' after the 15th century.

The Russian is just as wasteful in regard to his own talents and abilities.

It cannot be said that he is indifferent to talent in general. Of course not. Rather, the Russian admires him in the same way as any other person. But he admires him, rejoices in him - natural.

It is good to have talent, but to develop it, to use it, is not necessary, and even undesirable. Anyone who treats his talent too carefully, cherishes it, is afraid of losing it, will certainly cause an unfriendly, mocking attitude. And the one who demands from others ... no, he won't demand, it's

you are not Europe or Japan. Anyone who wants his abilities to give him some advantage, to be able to feed him, will no longer cause ridicule, but real heavy malice. "What, smart strongly? "Do you want to be smarter than everyone ?!" And other maxims that in happier countries you hear only in the Yard from throws or in the Court of Miracles. The psychotype of a criminal or lumpen in the North-East of Rus' can also manifest itself at the top of society.

To multiply natural talent for a Russian is even somehow dishonest. This is some kind of attempt to stand out, to overtake someone, to become "better", and, moreover, in a "wrong", dishonest way - not due to what is already given, but due to one's own labor.

Since it is stupid to save talent, to work on it, to improve it is immoral, then it is not the one who improves what was given to him from God that is respected. And the one who owns, and no matter how cleverly ordered. And the one who owns and squanders is generally a wonderful, eminently "correct" person. It is no coincidence that Russian literature is full of

24

very positive, sympathetically served drunkards - and richly gifted by nature. A Russian seems to derive as much positive emotion from the sight of a dying talent as an Indian from the sight of a burning boat or flour thrown into a river.

The Russian is consistently wasteful in terms of opportunities. It is both incomprehensible and unpleasant for him that he must be able to "catch the wave", see a favorable set of circumstances, use the opportunity. In the same way that the most respected is the one who has talent but does not develop it, the most respected is the one who had opportunities for self-improvement, wealth accumulation or a political career, but never realized them. Like the hero of V. Shefner, he suddenly quits going to college, just to be closer to his beloved girl. And the girl considers a victim of this kind not a sign that the guy hit his head badly, and all other heroes are more than loyal to the schizophrenic act. And readers, probably, the same thing, because the guy showed that he is ready to wipe himself with his talents. This means that his behavior corresponds to the cultural norm.'

Just as the individual is wasteful in regard to his possibilities, so is society also wasteful in relation to its own. And in relation to material values, and in relation to the lives and destinies of individuals. Indeed, why take care of the lives and destinies of people if they do not differ from each other in any way, but self-realization

everyone's attitude is almost immoral?!

A story has been preserved, one of those whose authenticity is difficult to be sure of. 1703, the assault on Nar you. In front of each breach in the wall - piles of corpses - the guards of Peter. Peter knew many personally, and was friendly with many. And Peter wept, looking at these still smoking

1 Shefner V. A belated shooter, or Wings of a provincial // Shefner V. Modest genius. M., 1997. S. 23.

25

heaps of the dead. Boris Petrovich Sheremetev came up from behind, put his hand on the shoulder of the tsar - the fifty-year-old caressed the thirty-year-old: "Do not cry, sir! What you! Women give birth to new ones!

There will be no comments.

2. So, it is not what is created by labor that is valued, but the possession of something natural. To have something natural is highly valued! At the same time, surprisingly little importance is attached to labor.

Natural, natural is more valuable and more important than what is created by man. Therefore, everything associated with passivity, with an extensive attitude to reality, is positively emotionally colored, it is highly valued in society.

"Simple man" - this still sounds like a compliment to us. Just to live intensively is, according to Russian concepts, deeply wrong. "Business" is definitely a negative word. When evaluating someone as "businesslike", a Russian usually shakes his head reproachfully.

3. The regime of the agricultural year makes you work hard.

Such a regime of work is in general highly respected and valued even in those spheres where labor can be distributed evenly. How much ridicule does the Russians have for the habit of working by the hour, resting rhythmically or having lunch at a precisely set time!

The Russian to this day is unshakably sure that everything can be solved through a crazy breakthrough. That the delay in time, the lost opportunities, the stupid things done can be irretrievable. Nothing! Let's make a leap - and everything is in order! It is extremely difficult for a Russian to be distracted from any, the most empty entertainment, because "it's time to work. And not because he is lazy. He is sure that he will make up for lost time during the breakthrough, and it is precisely the "businesslike" and "racing" person who is condemned.

century, which breaks up the company, fusses and prevents the rest from drinking tea and smoking in order to go to work.

26

It is impossible to work for a jerk wherever strict technological and performance discipline is required. And that is why all science-intensive technologies and complex industries cause internal protest, emotional condemnation of the Russian.

From the tradition of working for a breakthrough, destiny grows, an individual life for a breakthrough. What we talked about when analyzing the texts of Vysotsky.

The whole life of society is on a breakthrough. and public life. The story itself is on a roll. History is being made in a rush by people who live as if in a long jump, working 20 hours a day, not seeing their own children for weeks and organically incapable of understanding that they are impoverishing themselves, their own lives.

An invention of the Bolsheviks? But such were the assistants of Tsar Ivan the Terrible - the most Russian, the most Orthodox tsar in the entire history of Muscovy. And Peter 1. And very many associates of Alexander { and Alexander N.

4. An inevitable consequence of the isolation of the country and the experience of everything that died in other countries becomes archaic. The Russian Northeast is an incredibly backward region of the Slavic world. Tribal myths, tribal notions, long dead elsewhere, are here "safely" preserved for so long that they begin to seem no longer a sign of backwardness, but a manifestation of some kind of national spirit, cultural specificity of the CI or the "mysterious Russian soul".

A Russian in the 15th and 20th centuries, and even in the 20th century, cultivates the idea that a person "should" be part of a certain community, that being outside the STI community is "wrong" and almost immoral. He is much stronger than a European, that a person is judged by what community he belongs to and what place he occupies in it.

In reality, a Russian even in the 10th century, not to mention the FUCKING century, lives in a world of entities that are incomparably more complex than clan and tribe. It turns out that his tribal

27

ideas are most naturally transferred to the state, religion, the people, to state policy and to people's relations. Even foreigners are judged

by how good they are according to the ideas of the tribal society.

"Good" even in the 18th century is only the one who knows how to behave according to the norms of the times of the Frankish invasion of Gaul, the capture of Toper by the Slavs and the vandals who tear the gilded tiles from the temples in Rome.

5. Another important feature, without which it is difficult to understand the Northeast, is its provincialism. When people have no real idea about what is happening in the world, about its scale and about really important events, the idea of themselves, to put it mildly, is distorted.

In one of the letters to the first President of the United States, George Washington, if I am not mistaken, in 1777, someone wrote: "The whole world is looking forward to see if you will sell shares in this company."

In the Russian North-East, they were just as naively sure that "the whole world" is only doing what it is watching how one prince (most often a barely noticeable prince zek) will act in relation to another or what decisions important for all mankind will be made by the veche of the city or township. Indeed, "the whole world is watching whether you will take one or two squirrel skins from a cart of goods no.

It's funny, but to this day, many residents of the Russian Federation are firmly convinced that something incredibly significant is happening in their country. And to an attempt to show them the true place of the Russian Federation in the modern world (what to do? A very modest place), they react purely emotionally: going into hysterics, into a "bad mood" or into direct aggression.

These people do not really know the rest of the world, outside of their own tribe forests, and with extraordinary ease attribute the most incredible things to it. So medieval geographers, several centuries from

28

cut off from the whole world, except for the nooks and crannies of their native Bavaria or Aquitaine, at ease drew lemnias "living" in Africa with eyes on their chests, one-legged people living at the North Pole, digging Indian gold "ants the size of a big dog", so wonderfully described by Hottabych in his ingenious tale for the pioneers.

But after all, Muscovy lived with the same fantastic ideas about the outside world even after the whole world had already left the Middle Ages. "They say there are such countries... where there are no Orthodox tsars, but the Saltans rule the earth. In one land sits on the throne sal-

tan Makhnut Turkish, and in the other - Saltan Makhnut Persian; and they do judgment ... they are over all people, and whatever they judge, everything is wrong. And they cannot ... judge a single matter righteously, such a limit is set for them. And then there is land, where are people with dog heads..."?

I have no reason to doubt that such a dialogue between the half-literate wanderer Feklusha and the hay girl Glasha was quite possible. A.N. Ostrovsky is always accurate in his descriptions and does not at all build pralins on his nightmarish heroes. One has only to remember that the Volga merchants of the 20th century are contemporaries of the heroes of Jules Verne and Fenimore Cooper.

However, the most fantastic ideas about the outside world were common for the semi-isolated USSR as well. In 1989, many, and not only village grandmothers, rushed to buy up salt and matches: "Germany is uniting! How to unite - there will be war! What an anecdotal idea about the Federal Republic of Germany must exist in the minds of these people who seriously expected war! How far their ravings are from any real picture.

1 Lazhechnikov I. Old man Hottabych. M., 1958. In Ostrovsky N.N. Thunderstorm // Ostrovsky N.N. Sobr. op. M., 1956.

29

Just as anecdotal at times are the Muscovites' ideas about what lies at the basis of their contemporary culture of the West and East. Already at the end of the twentieth century, Karen Hewitt was forced to write a book specifically for the "Soviet" people; explain that the West is not all the nonsense that they invented about the West '.

In exactly the same way, of course, they do not know the East, and only their extremely ignorant assessments are the basis for their ideas: is this "East" or "West" manifested in their lives?

Without this provincial ignorance, caused by isolation from the centers of civilization, we cannot understand the Northeast.

If one knows the natural environment in which a civilization develops, and one knows the peculiarities of the worldview of those who create it, one can quite accurately predict the "behavior" of civilization itself. What will this civilization be for its creators themselves? For neighbors? In what direction will its development go?

I will try to give the features of the "North-Eastern" civilization in the form of several points ... just

to organize the material.

1. First, it will be a civilization based on very archaic, remnant forms of culture.

Inevitably, regardless of its desire, this civilization will focus on extensive forms of development, on communal consciousness, on group forms of people's behavior.

In this civilization tribal myths will be lived for a very long time, and mythological conceptions of themselves will be cultivated. These archaic myths will be imposed on all surrounding peoples both by the force of persuasion and the force of arms.

The tribe does not know, and does not want to know, what it looks like

1 Hewitt K. Understand Britain. M., 1993.

thirty

child from the side. For the tribe, only that which the tribe deigns to consider to be true is valuable. This ultimate truth will be presented to the whole world, and many youths and young men will be ready to die in order to force others to accept their tribal values as the only possible ones.

2. Civilization will value separation from "others", isolation, the absence of any contact with "not one's own". Even forced by life to the closest communication with "others", the representatives of this civilization will need to "withdraw", to stop contacts, to thoughtfully immerse themselves in "their own", in tradition. The most noble, the most elite carriers of this civilization will spend at least part of their time of life on leaving for familiar landscapes (primarily in the forest), on leading their usual way of life.

3. Whatever borrowings from the outside world North-Eastern Rus' may adopt, it is inevitably doomed to grow its own versions of any borrowed culture. Catholicism, Orthodoxy, Islam—everything will be melted down in this isolated civilization, through any idea the local tradition of the Northeast will sprout.

4. It is quite obvious that only a civilization can be born in the Northeast, whose history will go on a breakthrough. This civilization will constantly do beyond the effort, up to the complete waste of its strength and capabilities, and then live quietly for an unlimited period of time.

Moreover, such a civilization will react to all external influences, at least sufficiently strong ones, mainly with new jerks - well, if in peaceful construction.

5. This civilization is almost impossible to conquer: the inhabitants of the North-East of Rus' always counter the enemy with another breakthrough - only this time a military one. Many people will show exceptional courage,

31

even heroism, colossal dedication, readiness to perform frightening and admiring super-efforts.

If the enemy breaks into the Northeast, he will find himself in a sparsely populated poor country with a harsh climate. Here it is difficult to feed large armies, winter comes early, the results of the conquests do not pay off very much. And the population, even after the defeat of their army, continues to make super-efforts in the partisan struggle. All in all, a sad picture.

6. This civilization will always be a danger to its neighbors. Already because, with their stubborn mass heroism, stubborn readiness to give all the best to the limit, its inhabitants are simply ideal soldiers. They are unpretentious and content with very little. They are desperately brave in attacks, strong and stubborn in defense. They take little care of themselves and the enemy, they are ready to sacrifice much more than the soldiers of the enemy, and, moreover, they cannot be called either manic cruelty or malice.

nym.

Chapter 2
Rus' IN THE NORTH-EAST

And you will quarrel with honest antiquity, And the great
ancestors in rubbish,

Not listening to the voice of the native blood,

You will say: "Let's turn our backs to the Varangians, Let's turn
our faces to the rebuffs!"

Count A.K. Tolstoy

Growth of the Northeast

Rostov the Great, Rostov with the expressive name of Zalesky, is the only
truly old city mentioned in chronicles under 862.

Northeast. In general, the places to the northeast of the Oka lay wild, "impassable" and "impassable", and the terrible Murom forests, full of wild animals and not

32

pure strength, entered the proverb. In the tenth century, there was a resettlement to the North-East, in the interfluvium of the Volga and Oka. Not anywhere, but on the so-called opolye: the mysterious areas of the distribution of chernozems. The origin of opolye is still completely unknown and inexplicable, but the ancestors hardly thought about the natural history of the landscape.

The brood of settlers quickly spread through the fields and began to overflow in the Volga region, along the rivers of the Volga basin. Back in X! century, there are fewer Slavs in the North-East than Finno-Ugric peoples from the Merya tribe! The rapid growth of the population, the growth of cities, the assimilation of...

Yaroslavl was founded at the beginning of X! century Yaroslav Mud

eye.

Suzdal was first mentioned in the annals under 1024. —

Vladimir was founded only by Vladimir Monomakh in 1108, in the wilderness of wild, undeveloped forests. Monomakh in his Teachings mentioned with particular pleasure that he had passed "through the Vyatichi".

On the site of Moscow until 1147 there was a village with a fortified courtyard of the boyar Kuchka. Perhaps Kuchka was a good person, but neither he nor his ancestors or descendants glorified themselves in any way in any areas: neither in state affairs, nor in the sciences and arts, nor in the conduct of military operations. So, a certain primitive boyar, who sat all his life behind an impassable oak fence. And the whole territory of the North-East is the same. Boyar Kuchka is a living symbol of his land.

In the 10th century there was only one principality in the Northeast: Rostov, from the 10th | century - Rostov-Suzdal, and its capital was in Rostov.

According to the will of Yaroslav the Wise, the North-East fell to Vsevolod, from him to Monomakh. Since 1093, Monomakh puts Yuri no longer in Rostov, but in Suzdal.

In 1155, Yuri Dolgoruky seeks the throne of Kyiv and moves to Kyiv. The very nickname of the prince reflects the attitude towards the North-East - in the 11th century

The Suzdal Principality remained a distant wild periphery. If he captured Kyiv, his arms would stretch far! Because of the Murom forests with nightingale robbers, because of the swamps with kikimors.

And the later princes of the Northeast retain long arms. The son of Yuri Dolgoruky, Vsevolod the Big Gnezd, puts on the throne even Prince Galich Vladimir Yaroslavovich, corresponded with the Byzantine emperors and with the German emperor Frederick Barbarossa. Other princes call him "master", his will is carried out even by the Metropolitan of Kiev.

Yuri Dolgoruky and his sons, first Andrei, then Vsevolod, rule in places where a hundred years ago bears and elks roamed between rare villages. And the command is blowing almost all over Russia! Explosive, incredible growth in just a century and a half.

The most natural question arises: why are such powerful forces maturing in the northeast at all?

To this question I am able to give only one answer: but because there are always a lot of new natural resources in the Northeast. The borders of South-Western, Southern and North-Western Rus' remain unchanged throughout their history, from the 10th century to the 20th century. The Galician princes at the beginning of the thirteenth century divided and redistributed the same land, so that they would have it in the XI century, and in the X. Just like the French and English feudal lords.

And the North-East is constantly growing, growing, moving to the east - so far only due to the development of the Volga-Oka interfluve. By the XIII-XV centuries, during the rise of Moscow and the transformation of the North-East into Muscovy, the time of the Volga and Trans-Volga regions will come. With XI By the beginning of the 10th century, North-Eastern Rus' (by that time already Muscovy) increased in size by several times. And the eastern borders are still open, and the time is coming for the development of the Trans-Volga, Urals, Bashkiria. By the end of XVI centuries, Russians will begin to explore the Urals, opening the way to Siberia.

behind

This, of course, is only extensive growth. But this intensive growth is so rapid that it allows the Northeast to grow, strengthen, pump up economic and military muscles much faster than the prosperous Southwest and the dynamic, active Northwest.

There is always a place for new settlers, there are natural resources for building cities, equipping armies, for conducting active politics.

Traditions are weak here, which means that there is room for the emergence of new political traditions.

Realized ambition

In 1155, Prince Andrei Bogolyubsky voluntarily left the city of Vyshgorod, allocated to him by his father in the South of Rus'. From the prince's point of view, it was too noisy and restless in the South, not like in the North East. In 1157, his father, Yuri Dolgoruky, died, and he, the eldest son, became a prince in Rostov.

Andrei Bogolyubsky began his reign by driving his younger brothers and nephews out of Rostov and leaving Rostov, rich in veche traditions, moving the capital to Vladimir. There was no Vecha in Vladimir. From 1157 the capital of the same principality moved to Vladimir. Now the state is called the Vladimir-Suzdal Principality (Rostov, on the other hand, is becoming completely unimportant).

Andrei Yuryevich proved himself not the worst of the Russian princes and did a lot of reasonable things: he populated Vladimir with merchants and artisans, took care of crafts, and built the Assumption Cathedral. However, he changed the political tradition: he did not rely on the boyars and the senior squad and sent the senior boyars who served his father outside the principality. The prince ruled, relying on the "younger squad", on the "youths" who were personally devoted to him.

35

According to the chronicler, he wanted to be the "autocrat" of the Suzdal land ... and, characteristically, he became one!

The first in all of Rus', Andrei Bogolyubsky consistently relied not on the landowners-boyars, who depended little on him, but on those who depended personally on him: on the land given to them, on donations and "feedings". Throwing out all those who served his father, were economically independent and could compete with him, Andrei Bogolyubsky surrounded himself only with personally devoted people who depended on him personally.

Andrey Bogolyubsky was the first in Rus' to try to intrude into the affairs of the Church: to expel Bishop Leon, who was objectionable to him, from Rostov and to install "his own" bishop, Theodore. The prince even wanted to create a second metropolis in the North-East, in addition to Kyiv, and all with the same Theodore, "his man" at the head. It turned out badly, because the Patriarch of Constantinople refused to found a new metropolis, while Theodore was involved in many crimes. Torturing mi, he extorted "property" for himself, slaughtered objectionable

khozhanam tongues and gouged out their eyes.

In addition, Theodore refused to send his wife to the monastery. Such was the usual practice - a bishop "befits virginity", and if a priest becomes a bishop - then a wife in a monastery, a matter of life. How many mothers who did not want to go to the monastery were simply poisoned, we will never know. For his "crime" Theodore received among the people the contemptuous nickname "Theodore's white hood" - a white hood befitted a priest who has a parish and lives in it with his wife.

I can't get rid of the thought – if Prince Andrey Bogolyubsky had got in the way of a "friend of his own" who was a little more cynical, uglier, who would have gotten rid of his wife without any problems, the prince would have laid his paw on church affairs. And so did his descendants.

Prince Andrei Bogolyubsky, even having surrounded himself with a "young squad" and "youths", did not stay in Vladi

36

world, but built the fortified princely town of Bo Golyubovo and near it - the famous Spas-on-Nerl, at the confluence of the Nerl into the Klyazma. Even now, the white miracle of the Savior and the Assumption Cathedral makes a strong impression. Even those who have seen the Winter Palace, the Kremlin and Volodymyr's Hill in Kyiv - produce. And then the fresh hewn stone shone sugary in the sun, and Spas-on-Nerl, placed on an embankment, in the middle of the Bogorodichny meadow, at the confluence of the rivers, was visible for tens of miles. The temple was the first thing that caught the eye of merchants, ambassadors, boyars and nobles who came to Bogolyubovo or Vladimir, went up the Klyazma or went down the Nerl.

The prince received the nickname "Bogolyubsky devoutly religious, he did not spare money for the Spas-on-Nerl and the Assumption Cathedral, he was sincerely interested in the affairs of the Church, and had long conversations with learned theologians. Personally, I am not surprised by the great religiosity of this tradition-breaker: as long as you act as part of a group, clan or clan, everything is simple. The group, clan and clan are responsible for what happens to you and for the results of your actions.

But if you yourself, personally, "on your own", create something, then you, it turns out, personally stand before the world ... Not as part of a clan and family, not as part of a ruling clan. And personally. On my own. There is you, and there is the One before Whom, whether you want or not, to bear the answer.

Is Prince Andrey religious? Not surprising!

The fate of the autocrat

Prince Andrei did not save himself and was killed by rebellious boyars on the night of June 28-29, 1174 in Bogolyubovo, dear to his heart. At the center of the conspiracy were the children, grandchildren, sons-in-law of the boyar Kuchka, the owner of Moscow. The boyars did not like and were afraid of Andrei, who ruled without them, surrounded himself with "unsightly" people, tried to

37

to vilify all who are independent of him. Among the conspirators was the Ossetian Anbal, the prince's housekeeper. On that accursed night, he stole his sword from the prince's bedroom... The prince, who never parted with his sword, turned out to be completely unarmed.

The murderers entered the palace at night armed. Seven professional warriors with swords and spears burst into the bedroom, began to chop and stab the prince. But the prince himself attacked them! He attacked so successfully that he even killed one of the attackers.

- Wicked! What evil have I done to you?! - shouted
prince.

The murderers rushed away, taking with them the man lying on the floor... Only on the street, in the light of the moon and stars (after all, it was a clear June night!), the murderers realized that they had not completed the evil deed: the voice of Prince Andrei sounded in the night, wounded the prince groaned loudly. The murderers rushed back ... in the false light of the torches, the prince was not in the bedroom, because in these few minutes the prince got up, "ran under the canopy ... and died," as the chronicler writes.

A trail of blood and groans helped the killers find him, already almost saved. The name of the one who cut off the right hand of the prince is known: Peter, son-in-law of the boyar Kuchnya. And having done their job, the killers left without hindrance.

Why didn't anyone help the prince?! Well, the keykeeper Anbal betrayed him... But what about the "young squad" - hundreds of professional soldiers, each of whom owed everything to Andrey Bogolyubsky?! Surely there were guards in the palace, and there can only be one answer, a rather sad one: the guards also cheated on the prince. Even if they didn't kill the benefactor, they didn't save him when he, moaning, staining his own palace with blood, tried to hide under the canopy. And then they let the killers escape.

The Orthodox Church canonized Prince Andrei, and his relics in a luxurious tomb were in the Assumption Cathedral in Vladimir. Already in the twentieth century,

In the words of a Soviet historian, "the revolutionary people do not honor relics, and many relics that used to serve to deceive believers were publicly opened and liquidated. At the same time, it often turned out that in the tomb of the "saint" [the quotation marks of the author of the quote, not mine! — A.B.] lay not human bones at all, but animal bones."

But that's just the trouble! Examination of the bones of the skeleton, which had lain in the Assumption Cathedral for several centuries, fully confirmed that this was the skeleton of Andrei Bogolyubsky. Moreover, the study of the skeleton made it possible to explain some oddities in the description of the chronicler.

For example, historians have long had doubts whether the chronicler exaggerated the heroism of Prince Andrei. Could a man at the age of 64, unarmed, put up such effective resistance to several experienced warriors and even kill someone?! But in the Assumption Cathedral lay a man whose "skeletal age was less than the passport age," as scientists put it in professional jargon. The physiology and physical strength of Andrei Bogolyubsky at the time of death corresponded not to 64, but rather to 50-55 years.

The left hand of the skeleton was severed in several places, and then completely chopped off. The chronicler wrote about the right hand... apparently, he was trying to enhance the impression from the descriptions of the brutal murder - the "main", right hand, which was cut off by the prince, was cut off. But here, in a drawing in a later chronicle, it is shown how the killers cut off precisely the left hand ... I think everyone knew from the very beginning that it was the left hand that was being discussed, and understood why, if the prince did not have a shield, he could well wrap something around his left hand and use it as a shield. This was done if there was no other way out, and sometimes one's own hand served as a reliable protection; several layers of thick fabric or

1 Rabinovich M.G. the fate of things. M.: Detgiz, 1973. S. 89.

a piece of skin nevertheless softened the blows, and the warrior, even having received serious injuries, still remained alive.

Apparently, the killers cut off this hand because it was already "on a string", and they were in a terrible hurry.

The chronicler called Andrey Bogolyubsky "hard-lined" - that is, he did not bow his head. The prince always kept his head slightly thrown back, looking at his interlocutors proudly, adamantly. And the skeleton in the Assumption Cathedral turned out to have several cervical vertebrae fused! A man buried in the Assumption Cathedral, with all the desire, could not hold his head and neck otherwise. So the chronicler, in his definition - "stiff", called Prince Andrei very accurately - his neck was indeed extremely "stiff", in the most literal sense. The chronicler, of course, had something else in mind, and everyone around him was sure that the prince's posture proves not a bone disease at all, but his terrible arrogance, arrogance ...

The skeleton bore many traces of "intravital wounds" - that is, lesions of the bones that had healed over the years of life. And besides them, many wounds that never healed ... Wounds inflicted on the dark night of June 29, 1174. Chopping blows were inflicted on the back of the head, in the shoulder joint, shoulder, forearm, hand, thigh, stabbing blows - in the forehead, thigh, shoulder - and all blows were delivered from the side and from behind.

Anatomists and anthropologists believe that even the first wounds were fatal: the killers cut down a man lying helplessly on his right side for a long time. These wounds clearly show that this man did not die in battle, not in a duel ... He was vilely killed. The killers, most likely, were mortally afraid of him, bleeding, lying helplessly: otherwise, why did they chop up the dead man for so long? Just like that, 27 mortal wounds were counted on Julius Caesar: the killers could not stop.

So the scientists were forced to disappoint the "revolutionary people" - this time the priests did not deceive

40

workers, and in the Assumption Cathedral lay really Andrei Bogolyubsky, and not "bones of animals."

As soon as Andrei's brother Vsevolod the Big Nest entered Bogolyubovo with his retinue, he immediately avenged his brother. Characteristically, the killers did not flee to other lands, and not one of them had the courage to commit suicide. The seven main murderers had their hamstrings cut so that they could not move, they were placed in tarred coffins and drowned in a lake in Bogomilovo.

Vsevolod ruled for a long time, almost half a century - until 1212. And he expelled the son of Andrei Bogolyubsky from Rus'. The purest water usurpation of power, a complete violation of traditions. In another land, this might not have gotten away with it - but in the Northeast it did. A bad tradition of sole power based on brute force was taking shape. 2

After Yurievich

By the beginning of the 13th century, the Vladimir-Suzdal principality began to fragment, like all the other lands of Rus' (except for the Lord Veliky Novgorod): in 1212, the sons of Vsevolod the Big Nest were divided into inheritance, the principalities of Rostov, Pereyaslav, Yaroslavl were formed. Another civil strife began between the brothers.

In 1216, on the Lipitsa River, near Yuryev-Polsky, two coalitions met. One of them included Mstislav Udaloy and the eldest son of Vsevolod, Konstantin - he fiercely hated the other brothers. Mstislav called the squads of his relatives - the Rostislavichs, who ruled in Kyiv, Smolensk and Pskov. Revenge Slav Udaloy himself led his squad and the Novgorodians.

The second coalition united the rest of the sons of Vsevolod, the princes of the North-East. In fact, North-Eastern Rus' was at war with the rest of Russia. The coalition of North-Eastern Rus' was utterly defeated, soon the Novgorodians and Smolensk laid siege to Vladi

41

peace and forced the head of the "North Western", Yuri, to complete surrender.

But the most important thing is the complete confidence of the princes and boyars of the North-East in their victory. The boyars declared to the princes: "It did not happen either under your grandfather or under your father that someone entered the strong land of Suzdal as an army, and left it intact, even if the whole Russian land gathered - and Galician, and Kiev, and Smolensk sky, and Chernigov, and Novgorod and Ryazan; how can they not stand against our strength; and these regiments - we will shower them with saddles!

As often happens, boasting was punished. Even when peace reigned in the Northeast (after the death of the elder Vsevolodovich, Konstantin in 1218), the Northeast did not regain control over the rest of Russia and did not have this dominance until the Mongols.

But another century and a half passed, and at the end of the 10th century, one of the most ordinary, most provincial principalities of the Northeast, the Moscow principality, begins to "gather Rus'." Restores and even strengthens the power of the North-East over Russia.

Trying to portray the North-East as the sole heir to Kyiv, historians exaggerate its role. In the spirit of "transferring the political center of Rus' to

Vladimir played a big role in the subsequent education of Great Russians. nationalities and Russians. nation. In the North-East. Rus' for the first time began the struggle for the unification of Rus' under the leadership of the princes of the Vladimir dynasty.

This is, if not a direct lie, then, in any case, the strongest exaggeration. In the same 10th century, "for the Western Russian lands they willingly recognized the power of Lithuania in order to get rid of the power of the Tatars"?, As a result of which

1 TSB. Issue. 3. T. 5. M.: Soviet Encyclopedia, 1971. Article "Vladimir-Suzdal Principality". S. 146.

2? Pushkarev G.S. Review of Russian history. St. Petersburg: Lan, 1999. S. 147.

42

at the end of the 15th century, "The Grand Duchy of Lithuania and Russia covered not only Lithuania, the entire North-Western and almost all of South-Western Rus', but also the western part of Great Russia".

Let's not even argue whether Rus' really needed unification - for example, in Novgorod they were not at all eager to unite with anyone. Moreover, the North-East was by no means the only unifier of Russia. Much more accurate is the assertion of an authoritative source that the "political traditions" of the Vladimir land after the Mongols "were preserved, adopted and developed in the process of "gathering Rus'" by Moscow in the 10th-15th centuries.

kah?.

All right. North-East of Rus', wild Muscovy united the rest of Rus'. It was her political traditions that formed the basis of the political tradition of Russia, which still haunts us. You can't argue against the truth.

How traditions were formed

The political traditions of the Northeast began to be shaped by Andrey Bogolyubsky, grandson of Vladimir Monomakh and brother of great-grandfather Alexander Nevsky. He was the first in Rus' to realize the blue dream of many, many princes:

- entered the city where you can rule without a vecha;
- established a regime of personal power, without reliance on the boyars and the Church, and even tried to subdue the Church.

Many had a dream, but it came true in North-Eastern Rus', and there were important reasons for that.

In ancient times, the Assyrians and Babylonians used a policy called "pulling out": the conquered

1 Pushkarev G.S. Review of Russian history. S. 149.

2 TSB. Issue. 3. T. 5. M.: Soviet Encyclopedia, 1971. Article "Vladimir-Suzdal Principality". S. 146.

43

people were relocated to other places. The new places could be no worse than the old ones, but there were no old gods, the former leaders, it was necessary to change at least a little, but the way of doing business, and household habits. The people found themselves forced to rely on the administration set up by the state, they became much more submissive than before. "Torn out" was easier to manage

lyat.

In the North-East, the people, not having time to take root in any territory, arrange for themselves "pulling out the NIE". Moreover, some kind of chronic uprooting: they did not have time to master the Volga-Oka interfluvium, when the time comes to move to the Volga region, then to the Trans-Volga region, to the Cis-Urals, to Siberia. *

People not once, constantly find themselves in a new place. Under such conditions, new traditions, new principles of self-organization of society cannot "grow".

Everywhere in Europe - both Romano-Germanic and Slavic - the centers of power were feudal lords, cities and the Church. So it was in France, and in Germany, and in the Grand Duchy of Lithuania. So it was in Kievan Rus.

In the North-East, the cities are especially weak, among them there are many cities without a vеча at all, the same Vladimir.

Church? In the west of Rus', the Church is independent of the princes, and Catholic bishops are generally subordinate only to the Pope of Rome, and the Pope considers himself superior to kings and emperors. One has to reckon with the Church both in Italy and in Poland, far from the papal eyes.

In the Northeast, the Church also does not have a stable support in the traditions and customs of the place. If the prince creates a bishopric, then there will be a bishopric, and the prince will become its patron.

Feudal lords? Everywhere the feudal lords have their estates, which cannot be taken away. They are independent of kings, princes, earls and dukes; if you want to become and remain a ruler, you must be able to negotiate with them.

44

In the North-East there is no established system; here is the rank, passing from father to son. And if so, there are a hundred times more opportunities to step on their tail, to replace the boyars, who own the land, with the nobility bent in obedience. Drive out the senior squad and the boyars, rely on the youth, which depends only on you.

Even the peasantry here is "more convenient" for establishing the regime of their personal rule. It is more wild, archaic, communal. It will not delve into the subtleties and details of law and tradition, it does not yet understand the importance of these legal subtleties.

For this communal, wild peasantry, the prince is something like a tribal leader. And the rebellious boyars are "very smart" enemies of unity, who do not understand the charms of collectivism and despotism.

Other princes in other lands also wanted to be despots. At least many of them. It was Andrei Bogolyubsky who did this, and he did it precisely because he ruled in the Northeast.

Political Traditions of the Northeast

The omnipotence of the prince, with the weakness of church and popular (veche) power - this is one side of the political tradition of the North-East.

Boyars carry the idea of feudal honor - family and personal. For the North-East, not boyars, but nobles are becoming common. The word "nobleman" itself says a lot - it has the same root as "janitor" and "housekeepers". People without property, without corporate honor - they are involuntarily loyal dependent servants ... like the gentlemen of the eighteenth-twentieth centuries.

The word "nobleman" was first mentioned in the Nikon Chronicle under the year 6683 from the creation of the world (1174 A.D.), and not somehow, but in a story about the murder of the Grand Duke of Vladimir Andrei Bogolyubsky: "Citizens of the same love of God (from the city of Bogolyubovo. - A.B.) and his nobles (Andrey) times

45

plundering his house! The message, in my opinion, is very unambiguous - the nobles in this text are mentioned specifically as a household, as servants living in the courtyard of Andrei Bogolyubsky.

Note: the nobles behave exactly like a servant and janitors, and by no means like people who have the concept of the honor of the nobility and the behavior appropriate for elites.

In Vladimir, for several days, the princely stewards and servants were killed, the shops and property of the prince were robbed. Apparently, only fear of the prince prevented us from opposing him. The inhabitants of the city did not feel love and respect for their monarch, they did not know how to maintain order themselves. The prince died - and immediately a pogrom! Apparently, only he was afraid, there are no more reasons.

Servants are dependent, cunning, ready for any service. But they do not love the master at all and are not devoted to him. No one in Bogolyubovo took pity on the prince. No one even tried to take revenge on the killers, or at least to reassure them. Moreover, the corpse of Andrei Bogolyubsky was thrown into the garden and they wanted to feed it to the dogs.

Only the old servant of Andrei Kuzma, a Kievite, found the body of the prince, despite the threats, and rolled his body into a carpet. Together with a servant boy who had seen the murder, Kuzma carried the body to the church. Even in the church, he was ordered to put the corpse of Prince Andrei in the chapel, and not in the middle part of the temple. Andrei Bogolyubsky lay here for two days; the conspirators and former servants kicked the body, spat on it.

It was only on the third day that the abbot of the distant monastery Arseniy came, gathered several people, and they washed the body, put it in a coffin, and buried it. On the sixth day, the corpse in a coffin was taken to Vladimir.

You can condemn the intrigues of the boyars of Galich or the feudal strife of the princes in any way you like. But they behaved

: Chernykh P.Ya. Historical and etymological dictionary of the modern Russian language. M., 1993. S. 233.

46

at least, as free people, they were not humiliated by the petty revenge of serfs.

In 1174, the inhabitants of Bogolyubov and Vladimir for the first time in Rus' behave like forced people, weak in spirit.

In "The Prayer of Daniel the Sharpener" (end of the KhP - beginning of the 13th century), at first the usual for that time sounds

words of disappointment in the world. Friends are unfaithful, entertainment is boring, "an evil wife and dries to death."

But the "sharpener" does not want to renounce the world either. The monks are also fleeing from the monastery, driven by their "prodigal temper", but it's better to die than "lie to God."

The only bright spot in a bad world is for Daniil Zatochnik ... the princely court. How good it is to serve the prince! "Just as the birds of the air trust in the will of God, so we, sir, desire your mercy." at

Without the attention of the prince, a person is stunted grass against the wall, on which the sun will not shine, and the rain will not fall. Everyone offends a person who is not protected by the fear of princely wrath.

A boyar cannot replace a prince: the boyar is weak, and a dry piece of bread in a prince's court is better than a side of lamb in a boyar's court.

Here, too, a new political program for Rus', which would not be approved by the people of the Slavic tribes, and the warriors of Rurik and Svyatoslav, and, of course, neither the Novgorodians nor the subjects of the Grand Dukes of Lithuania and Russia. This is the program of life in the despotism of the east
type.

Despotism without the Mongols

Russian scientists, writers, public figures have spent a lot of saliva and ink to substantiate a simple thesis. Like, Russians, native Europeans, were seduced by evil Asian Tatars. It was the Tatars who taught the Russians themselves slavery, the seclusion of women,

47

servility, cruelty, introduced into Russian society the idea of "age-old drowsy Asia", which rested on Moscow domes ... in a word, they made Russians at least partially Asians.

Now the goal of the Russians is to overcome the Tatar heritage and become Europeans again. This simple idea is most clearly expressed, perhaps, in the beautiful poems of Count Alexei Konstantinovich Tolstoy.

The singer continues:

And the time will come

Our khan will yield to the Christians,

And the Russian people will rise again, And
one of you will gather the land, But he
himself will become a khan over it!

And he will sit in his tower, Like an idol in the
middle of the temple,

And he will beat your backs with a batozh, And
you will knock him and knock with your forehead.

Oh shame, oh bitter shame!"

And you will quarrel with honest antiquity, And the
great ancestors in rubbish,

Not listening to the voice of the native blood,

You will say: "Let's turn our backs to the Varangians,
Let's turn our faces to the rogues!

Let me remind you that the Obdorsky principality or khanate
was located in the Ob basin, in Western Siberia. Not a very cultural place.

A simple, too simple idea was sung by A.K. Thick - but its potential is
great. If we are Europeans, only temporarily cut off from the true
Fatherland, then the "return to Europe" is natural and justified, even
decisively necessary. And measures taken by Peter I and his followers
- correct, normal measures: there is no point in growing beards,
wearing sundresses, observing fasts, listening to bells, clinging to
traditions and generally remaining Russian.

1 Tolstoy A.K. Serpent Tugarin // Tolstoy A.K. Sobr. op. in 4 vols. T. 1. M., 1963. p.
258-259.

48

The idea became an excuse for almost everything that was done
with the country by the "dragon of Moscow", Peter I, in vain called the Great.

The idea allowed the people themselves, without the paternally
wise decisions of their kings, to gradually "lean" towards Europe. No
culture likes innovation - we've already talked about this. But to
remember the culture "loves". It is worth convincing people that an
innovation is not an innovation at all, but a "well-forgotten old", that the
ancestors lived this way, and the innovation immediately turns into
something respectable and very desirable. So it was with the idea of
the European Renaissance, when the innovations that appeared

The cultural shift, which was huge in scale, was explained simply as a return to Greece and Rome.

So here it is: the idea of native Russian Europeanism, destroyed by the evil Tatars, ensured the process of Russian modernization. |

But there is at least one example (at least a significant and striking example) of how, even before the Mongols, what was later attributed to "moral damage" due to the Tatar yoke appeared. Andrey Bogolyubsky did not need any Mongols to become "the autocrat of the entire Suzdal land", to introduce a regime of strict monarchy, the rejection of everything related to Rus' and Europe, Andrei Bogolyubsky did not need any Mongols.

And therefore, here it is, morality: in order to establish despotism of the Eastern type in the North-East of Rus', it is not necessary
no Mongols.

Perhaps the Mongols helped establish this type of power, but not at all because they brought it with them. But because they made the Northeast even more wild, archaic, cut off from the rest of the world. And the princes are even more tribal leaders, whose main goal is to resist an external enemy.

In general, the idea that the source of the problems of the North-East of Rus' does not lie at all in the invasion of Mongo-

: Burovsky A.M. Peter the First. Damn emperor. M., 2008.

49

fishing, but in isolation from the whole world, was expressed in the past - the beginning of our century. For example, this idea is very clearly expressed in the book of the Pole K. Valiszewski.

Chapter 3
Cain and Abel

You were rather nasty in appearance, vile in your heart, but that's not the point. Historically progressive

N. Korzhavin

Losses

Of the 74 major cities of Rus', the Mongols destroyed 49 in 1237-1238, of which 14 were depopulated forever. Modern Ryazan is a city built away from historical Ryazan. Most of these cities are in the North-East of Rus'.

Of the 12 Ryazan princes, 9 died. Of the three Rostov princes, two. Of the nine Suzdal - five. Probably, among the combatants, the losses were even greater: among the Moscow boyars XU! century there is not a single one whose ancestors would have been known from pre-Mongolian times. As you can see, the feudal class has changed almost completely.

It is pleasant to note that this part of Rus', the terribly destroyed North-East, did not easily surrender to the savages.

In 1245, Yaroslav, the son of Vsevolod the Big Gnezdo, went to the Horde. Unlike Daniel of Galicia, he could not but obey the Mongols - at least outwardly. He passed the rite of purification in the smoke of ritual bonfires, to the howling of shamans, bowed to Batyga Khan

1 Valishevsky K. Ivan the Terrible. M., 1989. Reprint edition of 1912.

50

Dzhuchievich, drank with all the khans, beks, tummennik, temniks and almost centurions. For correct behavior, Yaroslav was given a label for a great reign - they confirmed his right to be a great prince

land

But already in 1247, Yaroslav aroused Batyga Dzhuchievich's special fury: being in the Horde, he swore allegiance to Batyga so much that Batyga believed! But it turned out that he was secretly preparing an uprising. Yaroslav was summoned to the Horde, where he died on a torture table. In fact, the Mongols executed the princes so that the sun and the Great Eternal Sky did not see their blood - they beat them with sticks in bags. Yaroslav Vsevolodovich caused such a fury that for him Batyga made an exception to the rule.

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Orthodox pastors

Yaroslav Vsevolodovich was betrayed to the Mongols as a conspirator by the agents of the Sarai bishopric. This bishopric in Sarai was founded by Yaroslav himself! But his desire to get rid of the Tatars ran counter to the policy of the Orthodox Church.

The Sarai bishopric and the Russian legal system in general

the glorious Church was subject to the patriarch in the Nicaean Empire. In 1204, the Crusaders defeated Byzantium. Epirus and the Empire of Nicaea arose on its ruins. Patriarch from Constantinople moved to Ni

kay.

Since then, Orthodoxy has been looking for ANY force, just to throw it on Europe, to avenge the year 1204. Mongols were attractive in this sense. Most were pagans, but there were also Christians. Batu's younger brother, Sartak, was Orthodox.

The ideology was simple: "Submit yourself in order to baptize the infidels." That is, accept the Mongols in order to destroy Catholic Europe together with them.

Here are the agents of the Sarai episcopate and handed over Yaroslav Batu!

51

Cain and Abel

Yaroslav Vsevolodovich had two sons: Andrey and Alexander. The brothers treated the Mongols differently. Andrei was a brilliant, bright person, much more interesting than his brother. In 1250, Daniil of Galicia married his daughter Aglaya to the Suzdal prince Andrey Yaro

Slavich.

The dynastic union of Andrew and Daniel frightened the Mongols. They understood perfectly well that Andrei really wanted to get rid of them and that his father-in-law Daniil Galitsky supported him in this.

But Andrei had a brother, Alexander Yaroslavich, the future Nevsky. Deprived of the intelligence and education of his brother, Alexander turned out to be much smarter in some ways: he was the first to understand how useful monks could be.

goals.

After the death of Yaroslav, his brother Svyatoslav received the grand ducal throne - by seniority. Andrei is ready to recognize his uncle as the Grand Duke, but Alexander is smarter!

The brothers go to the Horde, and the Mongols agree: there is no need to give a label to the great reign of Svyatoslav. And then to say: Svyatoslav did not go to the Horde, did not give bribes, did not drink with the Mongol khans. He will not have a label! But for some reason, the Mongols choose Andrei from the brothers. Because he's older? Perhaps... Although the Mongols violated the rights of senior officers many times. Maybe Alexander somewhat irritated them with his impunity, aroused fears with his excessive aggressiveness, bubbling with energy?

Alexander, however, was not offended - they gave him Kyiv and Novgorod. Sitting on the charred ruins of Kyiv did not make sense, Alexander left for Novgorod.

Having become the Grand Duke, Andrei Yaroslavich began to do the same thing as his father, who had died under torture: he was trying to raise the princes against the Mongols. The princes did

52

They were also quick-witted, like brother Alexander: they were afraid to rise against the Mongols.

"God! What do we have as long as we quarrel among ourselves and incite Tatars at each other, it's better to flee to someone else's land, rather than be friends and serve as Tatars "- such thoughts came to Andrei's head.

But at least the princes did not inform on Andrei! They did not "surrender" him to Batyga Dzhuchievich, like the Christ-loving priests did to Yaroslav. Andrei was betrayed by his brother Alexander.

In 1252 Alexander goes to the Horde. A drinking buddy of all decidedly khans, he becomes the named son of Batyga Dzhuchievich. A wonderful biological and historical paradox: dad is 12 years older than his son! Beauty!!

By that time, Alexander's biological father was already dead. And according to all the rules of good manners, and according to the dynastic laws of that time, he should bear the name of his named father, Batyga Dzhuchievich. Alexander Batygovich Nevsky. You can, of course, both Baty vich and Batu-khanovich, but it is much more reasonable to keep the form of the name adopted in then Rus'.

The fact that Alexander Nevsky is still called "Yaroslavich" is nothing more than part of the thick mythological fog that envelops this ... to put it mildly - this very complex figure. According to all the rules of shamanism, Alexander renounced his genetic father Yaroslav, refused to recognize as his dad a man who encroached on the greatness of the Mongol khans: He himself called the father of the man against whose dominion Yaroslav was preparing an uprising and who killed Yaroslav with a terrible death.

Alexander complains to his new dad about the Andes

1 Alexander Batygovich Nevsky was born in 1220. Batyga Dzhuchievich - in 1208.

2 So the pioneer of the 1930s renounced his father, who dared to hide bread from the servants of the great Stalin, despite the fact that his father tried to keep the bread necessary to feed the pioneer himself.

53

ray - they say, he seized the great reign by deceit, and now he is hiding part of the tribute, deceiving his dear dad, Batyga Dzhuchievich.

Batyga threw two hordes to Suzdal - Kuremsy and Nevryuy. Andrei defeated Kuremsa, and Kuremsa's horde went to the South-West of Rus'. But Nevryuy defeated Andrei, and the "Nevryuy Horde" entered the songs, fairy tales, and legends. The scale of the devastation, the number of unburied dead, the number of those taken into slavery is comparable to the scale of the invasion of 1238.

Andrei Yaroslavich and Aglaya Danilovna fled to Norway, Alexander Batygovich Nevsky became the Grand Duke, sat on the empty throne of his brother.

Despotism without the Mongols

Was Alexander Batygovich beneficial and convenient for the Mongols? Undoubtedly. But to an incomparably greater extent, the Mongols were convenient and useful to him.

The Mongols gave an incredible amount to Bogolyubsky's cousin, Alexander Nevsky: a colossal increase in princely power.

1. Now the power of the prince relied on the authority and power of the Mongol khans. In which case, there is someone to intercede for the prince.

2. The princes became servants of the khans, but they began to demand the same from their warriors.

The psychology of the combatants also changed: in the course of many pogroms, too many died, the composition of the servicemen changed. In place of those who were accustomed to being comrades-in-arms of the princes, people of no nobility finally came, with a different psychology. Those who agreed was to become a faithful servant of the princes.

3. The situation of a "frontline" state, constant war, the need to repel the next horde forced society to put up with the regime of autocracy, violations of democracy.

Of course, not only Alexander lived in these conditions -

54

all lived. Including all Russian princes. Question in

who and how behaved in these conditions. The Mongols taught all the princes to betray their fathers and brothers, inform on each other, kiss the hooves of the Khan's horse, and be faithful servants of the Khans. Q: Who was the best KOM student?

Alexander turned out to be the best, most faithful student of the Mongols and the adopted son of Batyga Jochievich. Like any best student, he carried out many, many assignments from his adoptive dad and a lot of other things.
chill.

The decisive lesson took place in 1262. Then an uprising broke out throughout Rus' against the Mongol tribute collectors - the Baskaks, and against the merchants who paid off the collection of tribute - the Besermens. How they were treated in Rus' is already clear from the word "busurman" - a converted "besermen". G.

In Novgorod, in Suzdal, Yaroslavl, Vladimir, Rostov, Tver, people stood up everywhere. "Be a veche for beser men throughout the city of Russians, and beat the Tatars everywhere, not tolerating violence from them."

It is very difficult to judge how great was the chance to put an end to the yoke forever. Probably, the chance was very real if the prince took the side of the rebels. But Daniil Galitsky was far away, Yaroslav Vsevolodovich died long ago, Andrey Yaroslavich was in Norway.

Veche Rus', which knew how to govern itself, made its choice by ringing the bells and "beating" enemies. Alexander Nevsky also made a choice: together with the Horde, actually the Tatar army, he most actively suppressed the uprising in all the cities of North-Eastern Rus'.

During the suppression of the uprising, the troops of Prince Alexander Batygovich Nevsky, canonized by the Orthodox Church, showed the same "Asiatic cruelty", which the Tatars allegedly brought to Holy Rus'.

Vigilantes of Alexander Batygovich Nevsky, the genetic grandson of Vsevolod the Big Gnezdo and spirits

55

the grandson of Genghis Khan, cut off fingers, ears and noses, flogged captives with a whip, burned houses and cities no "worse" than the Tatars. "Battle of Alexander" in Tver is remembered no worse, remembered in the same way and the same as "Nevruev's army".

By joint efforts, they suppressed the uprising - Batyga Dzhuchievich and his successful adopted son. It was then that the veche system in North-Eastern Rus' was destroyed, and it was precisely by the hands of Alexander. Mongo-

ly could not have thought of changing the political system of Rus'. But Alexander Batygovich understood very well what was in his interests: too often the veche interfered with him, and he was expelled from Novgorod. And in 1262, the veche bells of Rostov were the first to strike, so unloved by Andrey Yuryevich, Nevsky's genetic cousin.

In 1262-1265 there are the last mentions of veche in the North-East. Here they are, the years have passed. Years of a complete and final change in the political system in the North-East of Rus'.

Blaming the evil Tatars for bringing Asiatic methods of government and the Asian way of life to Rus' has become a classic. But in these bad years, self-government and democracy in this part of Rus' was strangled by none other than the Grand Duke of Vladimir Alexander Batygovich Nevsky.

Undoubtedly, the Mongols greatly helped the formation of despotic Asiatic power without a veche and any rule of the people; but not at all because they brought it with them. But because the smart and cunning great-grandson of Andrei Bogolyubsky, Alexander Nevsky, managed to use the Mongols to fulfill the cherished dream of many princes. Perhaps many princes also wanted to, but it was he who became the real "autocrat" for himself and for his descendants.

It is foolish, of course, to judge historical figures by the standards of today's morality. In essence, this is what the Soviet authorities did - they hid from the population the fear

56

There are facts that would allow us to call Alexander Nevsky bad words: "collaborator" or "traitor of national interests." Of course, Alexander Batygovich Nevsky was neither one nor the other, but he made a certain choice and, hardly realizing it himself, became at the beginning of a new version of the Slavic civilization...

The very version that has been called "Asian" since the time of the intellectuals of the 17th century, Ordyn-Noshokin and Vasily Golitsy.

After Alexander Nevsky

In 1256, the beloved father of Alexander Nevsky, voluntarily chosen and for his servants, Bytyga Dzhuchievich, had already left for the World of Happy Migration. At the time of his death, he was only 48 years old. By 1262, Khan Berke ruled, and this Khan demanded from Alexander

soldiers for the war with Iran. Alexander refused - he had something to do in Rus'! Here the veche system must be suppressed, things are in full swing ...

He was not forgiven for this refusal: probably, the astute Khan Berke guessed that the affairs of Rus' for the named relative were more important than the affairs of the Golden Horde.

Alexander Batygovich was not a traitor to the khans, he was not treated like his father. The prince, who had become too independent, was quietly poisoned in 1263. True, another assumption was also made ... That Alexander Nevsky drank too much with Berke and died of alcohol poisoning. Still, 43 years old, it's time to think about health.

In any case, Alexander is no more. And then Andrew comes back! He became the Grand Duke of Vladi of Mir, Suzdal and Pereyaslav (in Pereyaslav-le-Zalessky).

But by that time, the North-East of Rus' was not a single state, but a conglomerate of now 12, now 13 principalities, which lead between themselves almost continuously

57

new wars. The Grand Duke of Vladimir becomes an honorary title, but without real power. Like the emperor of the Holy Roman Empire of Germany at the CII.

In addition, during the years of his absence, from 1252 to 1263, just that political upheaval took place in the Northeast, which Andrei Yaroslavich did his best to prevent. History is irreversible. In just ten years, Rus' has changed beyond recognition, there was no longer a place for Prince Andrei on it. The prince was respected for his past, but he had very little real power. He cannot turn back history, create a common koa line against the Mongols.

Having survived his era, Prince Andrei died in 1276.

In 1277, the throne of the Grand Duke passed to Alexander's son, Dmitry Pereyaslavsky. But after 4 years, another son of Alexander, Andrei, begged for a yar lyk in the Horde (how can one not recall the example of his parents?). A new internecine strife began. In 1281-1282, the Mongol rati brought by Andrei devastated many regions of the Northeast. In 1293, he (on the fourth attempt) achieved his goal - that is, a great reign. The Dudenev army brought by him in 1293 entered the history of Rus' in the same way as the Nevryuev horde.

In general, from 1275 to 1300, the Tatars attacked North-Eastern Rus' 15 times. And every time they

one of the princes called.

In the course of internecine wars and the Mongol pogroms, the role of the old, many times defeated cities falls and falls, and Moscow and Tver rise. Together with his city, the youngest son of Alexander Nevsky, Daniil of Moscow, also rises. In the first half of the 16th century, tribute for the Tatars was collected by his son and grandson of Alexander Batygovich Nevsky, the famous Ivan Kalita. It was about him that Naum Korzhavin wrote in the verses included in the epigraph.

Ivan Kalita also wrote denunciations against the brothers, ruined

58

close relatives and brought Mongol hordes to Rus' - this family had peculiar traditions.

Thanks to these deeds, the descendants of Alexander Nevsky remain on the throne of the future Moscow grand dukes, then tsars. And what is surprising? After 1262, the Horde knew perfectly well which line of the princely family one could very well rely on.

Chapter 4

FORMATION OF MOSCOW IN
THE 10th-15th centuries

No one is to blame for being born a slave... But a slave who kisses the whip and calls blessings on the master is no longer just a slave, but an absolutely disgusting lackey and a boor that causes a legitimate feeling of disgust.

IN AND. Lenin

From North-Eastern Rus' to Muscovy

The nobility of Western Rus' gathered at congresses-diets to resolve important issues. Princes whose possessions were not part of the Grand Duchy of Lithuania were not invited to these Seimas, for obvious reasons. But here in 1303 the princes of the North-East held their general diet. As evidenced by N.M. Karamzin, "neither Ryazan, nor Smolensk, nor other Owners participated in these Princely Congresses. Our invasion of the Mongols also destroyed the last ties between different parts of our fatherland: the Grand Duke, unable to maintain dominance over his own

worldly, could he interfere in the affairs of other areas and be - if he wanted to - the soul of common harmony, order, justice?

\ Karamzin M.N. History of Russian Government. T. Sh. M., 1995. S. 95.

59

Let's not remember that the Grand Duke of Lithuania "for some reason" manages to both maintain dominance over his destinies and be the "spirit of common consent" within his own boundaries.

We will not even fix the reader's attention once again on the fact that N.M. Karamzin deliberately pretends that, in addition to the Grand Duke of Vladimir, there is no lord with the same title in Rus' at that time, and he calls everyone except the Ryazan and Smolensk princes in a general way: "other Rulers".

Let us only note that while the North-East fully retains its reputation as a wild, isolated from everyone, backwater of little interest to anyone.

By the way, the opposite is also not very clear: do they consider Western Russian relatives in the North-East? "The southern regions of Russia... Once its best asset, from the middle of the 11th century became alien to our northern fatherland (for ours! - A.B.), which the inhabitants took so little part in the fate of the Kievans, Volynyans, Galicians that the Chroniclers of Novgorod and Suzdal do not say almost a word about her," Karamzin testifies.

And about later times: "... Gangs of Lithuanian robbers were outrageous within Torzhok. Why did the Grand Duke order his Governors to burn down several cities in neighboring Lithuania: Ryasna, Oseven and others that once belonged to the Principality of Polotsk?

That is, during the war with Lithuania, Ivan Sh orders to treat the inhabitants of the Polotsk land as enemies who do not have mutual responsibility with those who ruined Muscovy. We note this: there is no certainty that the West and East of Rus' recognize each other as a single people. It is difficult to state this with certainty, but we simply must assume.

In the very Northeast, the Moscow Principality

b Karamzin M.N. History of Russian Government. pp. 122-123. 2 Ibid. S. 140.

at the beginning of the 15th century it was one of the most insignificant. It includes only two cities - Moscow and Zvenigorod and the lands around them. Princes from the junior line of Alexander Nevsky's heirs rule in Moscow - that is, princes who do not have the right to become Grand Dukes. What is Moscow? So, the provincial possession of little-known, unremarkable rulers of a purely local spill.

Only under the grandson of Alexander Batygovich Nevsky, Ivan Kalita (1325-1340), did Moscow begin to rise, its prestige and significance to grow. By the end of the 15th century, by the Battle of Kulikovo, the Moscow Principality suddenly became the leader of the entire Northeast and began to play an exceptional role in the history of all of Rus'.

The most natural question arises: what led the Moscow principality to leadership, and then to power? Why did this principality become so successful in "gathering" Russian lands and became the center of the future Russian Empire?

Indeed, why did Moscow become the "capital of our motherland" and not Tver, not Rostov and not Ryazan? What qualities specifically of the Moscow princes or the properties of the territory of their state made it so that it was Moscow that collected the Russian lands, and not Tver or Ryazan?

The classic answer is that Novgorod, Kazan, Kyiv, even Ryazan lie on the outskirts of the country. And Moscow lies in the center, and it is much more convenient to collect land from here: the distance to all parts of Russia is approximately the same.

But even then, perplexed questions arise: after all, Rostov, Tver, Vladimir, Suzdal, Kaluga, Borovsk, Serpukhov are located very close to Moscow, in the same "center" as she herself. Why not mighty Tver? Why not ancient Rostov? Why is Serpukhov worse than Moscow?

Legacy of Batyga Dzhuchievich and
Alexander Batygovich

Or maybe it's not very important at all which city became the capital: Tver, Rostov or Moscow? Perhaps, it is much more important, WHO sits in this or that city? Andrei Bogolyubsky ruled from a small Bogolyubov. Alexander Batygovich was not in Moscow, but in Pereyaslavl, his descendants were in Vladimir. The land collectors were not some "Moscow princes" at all, but the descendants of Alexander Batygovich, the genetic descendants of Yaroslav Vsevolodovich and the spiritual ones - the Batygs

Dzhuchievich. Wherever they are.

Leaning on the Mongols, using them as a tool, Alexander Batygovich immediately received three important results.

1. Stopped the development of cities.

Events of almost the same time - the bell ringing over Tver and Rostov (1264) and the alarm in Kresy in 1300. Here the consequences are different. In Flanders, the townspeople did not enter the historical arena, they loudly declared themselves. In North-Eastern Rus', "... urban self-government was almost completely liquidated by the Mongol-Tatars," writes I. Ionov in earnest. By whom, venerable Igor Nikolaevich?! Specify, please, by whom?!

2. He managed to make the Mongols the guarantor of his own power.

After all the lies and lies of Alexander and his children, the Horde knew perfectly well that someone, and this line of the princely family, could even be relied upon.

The official version of events - both of the Russian Empire and the USSR - is that the evil cruel Mongol Batu Khan used Alexander Nevsky, and if his named son obeyed the named daddy

1 Ionov I.N. Russian civilization. M., 1998. S. 81.

62

ku, then solely out of love for the motherland. He drank koumiss and went hunting with the Mongol princes, courted the elder khansha in order to deceive the evil, cruel, but stupid Batu Khan and so that Batu Khan would cause as little trouble as possible to Rus'. That is, to put it simply, Batu Khan imposed his society on Alexander Nevsky; and Alexander Yaroslavich himself did not need him at all.

But it turns out it's the other way around! If someone used someone, then it was rather Alexander Nevsky who used Batu Khan! To implement it ... no, most likely, after all, not plans, but obscure, not very prescribed aspirations for himself, the Mongols were much more necessary than Alexander Nevsky was for the Mongols.

After the uprising of 1264-71265, the Baskaks and the rights and the Tatars were no longer sent to collect tribute to Rus'. And why? The collection of tribute was at the mercy of the eastern merchants, and already in the first half of the 15th century they collected

tribute to Moscow princes. So to speak, their own.

The first treasurer of the Mongols was not someone, but the grandson of Alexander Nevsky, the famous Ivan Kalita. Alexander Nevsky cleared the way for no one else but his grandchildren.

The Mongols were a dangerous weapon; Folk legends tell a lot about the inept apprentices of sorcerers and the consequences of friendship with the devil. So Alexander himself paid with his life for staring too long into the abyss. But what a result!

3. And the third most important result: a colossal strengthening of the grand duke's power. And not the abstract principle of this power, of course, but quite concretely: himself personally and his descendants.

I emphasize once again - Alexander Nevsky did nothing that would not be the subject of secret desire of other princes ... At least, many of them. The difference is that they only dreamed impotently, while he

63

seized the opportunity and carried out the desired in practice.

Like Ivan Kalita. Many princes, probably, could only dream of such a wonderful opportunity: to collect tribute for the Tatars! Collect not only in your principality, but in all principalities that pay tribute to the Mongols. It's up to you to decide who and how much - hehe! - will pay, depending on the relationship with the main collector. And, of course, to collect tribute, diligently from leading into their own pockets a stream from the golden river flowing to the Horde ...

Wanted - many. Carried out - Kalita. He carried it out, among other things, because such an opportunity had been prepared for him for several generations.

Let me remind you that there is no Muscovy yet, it will appear only in the middle or end of the 15th century, not earlier. So far, we are only talking about how a special type of state is maturing in the depths of the Moscow Principality. The entire XIV and XV centuries, the Moscow princes are very much after

consistently built a state, the nature of which V.O. Klyuchevsky will call it "hard".

Then there will be other terms: "non-legal state", "traditional", "despotic". But in essence, they will mean the same thing as the "taxable" state of V.O. Klyuchevsky.

The taxable nature of the state means that in this

there are no people free from it in the state. Everyone must bear the burden of serving. People's relations, their position in society, their wealth... in a word, absolutely everything is determined by who serves the state and how.

In Europe (including Western Rus'), relations within the service stratum were determined by vassalage. The vassal had to serve forty days a year, or two months ... in a word, a fixed number of days, and the rest of the year he owed nothing to anyone. You can laugh at the system as much as you like, when the vassals could disperse on the 41st day of their service, even knowing full well that another day or two, and the enemy to the captain

64

lies. It's probably kind of funny in a way. But this system was created by free people, the heirs of Rome and Hellas. And she brought up free people who agree on the service, honestly fulfill the terms of the contracts, but who, if they do not want, cannot be forced to fulfill something beyond the contract.

Muscovy did not experience any influence of ancient civilization; there were no traditions of vassalage in it. A servant was obliged to serve as much as he physically could, without any obligation on the part of the prince. According to the apt definition of V.O. Klyuchevsky, a nobleman was given an estate not for serving, but for serving.

Muscovy relied not on the boyars with their patrimonies, with their kind of no, but on traditions. Moscow relied on the nobility - the high-ranking nobles of the princes and Grand Dukes, dependent, insecure, who had nowhere to go.

Serve the state to the last drop of blood should not only the nobles, but also the peasantry. Men simply have a different way of serving: pay taxes and work. If the nobleman has to give everything he can, then the peasant too.

Ancient Rus' knew many types of dependent people: a ryadovich who concluded a series of agreements. Zakupa, who "purchased" himself into captivity. Kholop and smerd, the position of which is still being debated between scientists. And each peasant was dependent PERSONALLY. Not because he is a peasant, but because it is precisely his situation.

these are the things.

Muscovite Rus demanded from the peasants not only to work and "remember yourself." It gave the peasants some place in the general hierarchy. Let it be a low, but guaranteed place - a place that no one could deprive the peasant of his own will, "so simply."

And there were no townspeople in Muscovy. There were cities, but they did not know liberties and Magdeburg law. Veche bells did not ring anymore after they had risen

3-698 | 65

whether the people to revolt against the Mongols. There was no special class of townspeople - neither the nobility nor the peasantry, rebellious, independent, critical townspeople.

The enslavement of the peasants and the reliance on the nobility, the reliance on the servicemen, and not on the economically independent strata of the population meant one thing - a decrease in the personal freedom of all strata of society, both "from above" and "from below".

Paradoxically, the freedom of the Grand Duke of Moscow himself also waned: the principles of serving the Moscow state directly concerned him as well. Unity of power, the need to transfer the throne to only one of the heirs, requires, it would seem, a clear tradition - to whom should the throne be transferred?! In the Catholic West, everything was clear: everything was decided by seniority in the direct male line. According to the Byzantine tradition, a son with any serial number could sit on the throne, and in general any cue who seized power.

The son and heir of Ivan Kalita, Simeon the Proud (1341-1353), managed to avoid the fragmentation of the Moscow principality: he signed an agreement with the brothers that the specific princes would not separate their possessions from the possessions of Moscow. The treaty affirmed the supreme judicial power of the Moscow prince, and transferred all military forces into his hands. Simeon even kept one of his brothers in prison, and not for a crime, but just in case. And then ... his character is bad: what if he rises?

The Grand Dukes of Moscow will use this method very willingly to decide the question of succession to the throne, and even improve it.

Here Ivan III, for example, in 1491 imprisons his brother Andrei, where he soon died, brilliantly solving the question of possible competitors. The metropolitan, who came to ask for Andrey, he explains in this way: they say, what if not Andrey himself ... what if his children and grandchildren want to seek the throne?! All right - no

66

children and grandchildren, no problem! Well done, prince! And a vast mind is given to you, a truly statesman.

Remember, Lord, Thy servant who has rotted from prison,

Andrew, and reveal to me the truth, the Almighty, let me know: for a prison and a senseless death did you give flesh to Prince Andrew, my brother after You? Or maybe I don't understand something?

But even after the murder of his brother, Ivan had too many, two heirs to the throne at once! Both are equal, both are legal. Tsarevich Dmitry, grandson, from his son Ivan, who died early, from his first wife. It is suspected that Ivan was poisoned by his second wife, Sophia Paleolog, clearing the way to the throne for her son, Vasily.

First, Ivan I raised Dmitry, put him on the throne next to him, and put his son Vasily in prison ... the same thing, not for something, but just in case. So that he could not rebel, challenging the throne from another heir chosen by Ivan. Then Ivan changed his mind and put Dmitri in prison; part of the boyars devoted to Dmitry was executed, part exiled. And now it was Vasily who raised him up ... After which he died exceptionally well for Vasily: he did not have time to change his mind again. Vasily remained the heir, and Dmitry died in prison. For nothing, just so as not to interfere. Lost destiny? So what?! It is all sorts of townspeople there asking unnecessary questions, all sorts of Latins there, not real Christians, talking nonsense, as if everyone has the same souls - the Grand Dukes and the peasants, and that they allegedly cannot be destroyed in the same way. Muscovites know exactly what to do, and they don't give a damn about any heresy about souls there, about personality and other nonsense that is harmful to statehood. And the Grand Duke is the Sovereign of All Rus' for that, so that he can see her - whose fate to destroy. He chooses as he pleases.

Unity must have a basis. In the West, in China and Japan, custom and law were the basis. In Byzantium - traditions. late Roman Empire and the need to preserve the integrity of this empire.

67

In Muscovy, the reason was that the Grand Duke, then the Tsar, is also a servant of the state. Everyone serves, and he serves. In other words, the common good is more valuable.

Dmitry Donskoy, who fought as an ordinary soldier, is a perfect illustration of this. He is one of all, and does what everyone else does. So to speak, he does not act of his own free will, but of necessity. Even if the chronicles greatly exaggerated the wounds Dmitry received on the Kulikovo field, we have to admit that Dmitry Ivanovich "honestly" redeemed the power with his blood Vyu.

In the same way, Peter I, who personally pulled out cannons stuck in the mud, hammered piles, led attacks on Swedish ships, and Alexander I, dedicated

who named the park in Tsarskoe Selo "To my dear colleagues", only support the "service" Moscow tradition. The Russian Empire withdrew from Muscovy and not always consistently, but still tried to continue its path.

The tradition of a taxable state allows many things to be "written off", justified, including one's own aggressiveness. The aggressiveness of Muscovy was often, too often explained by the fact that there were no natural barriers on its borders: high mountains, rivers, deserts. This idea is best expressed in the book by F.F. Nesterov, where it is stated: Russia is open to all directions of the world, and therefore the conquest of any frontiers means only one thing - reaching new frontiers. And endless waves of enemy invasions are rolling in from all frontiers...

This, they say, required incredible discipline and selflessness from the Russians, a readiness to serve the state to the last drop of blood. According to Nesterov, Muscovy was constantly losing in terms of numbers and quality of weapons, but always contrived to concentrate the maximum of troops in the required direction. And the troops themselves, with the worst weapons and incredible poverty, were ready to show miracles of heroism,

68

unconditionally giving his life in the name and for the good of the state. "It is not necessary to live" if "on the other hand" the enemy lingered for a short time while cutting, and by his own death the person contributed to the overall victory ... If the reader considers that I am exaggerating, attributing too much to the opponent, then I send you to his book.

The author gives an example when, in memory of some heroic hand-to-hand combat, one of the army regiments received a rare insignia - red lapels of boots. "Why was it necessary to single out one military unit, when the whole nation throughout its history fought back, standing knee-deep in blood?" exclaims Nesterov pathetically.

It sounds romantic, colorful, and certainly not one Russian has such a sweet tingle in the nose, a feeling of some kind of soaring above the filth and muck of the earth, familiarizing with something higher.

But there is a vicious circle here: we serve, we are always at war with everyone and thus create the need to defend ourselves against us. The borders bared with iron, the negative, cautious attitude of the neighbors towards the Muscovites clearly show: everyone is against us, we must serve our state! And what is caused by our own attitude to the world serves as an excellent confirmation

I eat: we, it turns out, live correctly!

Psychologists and psychiatrists call this a "self-fulfilling prognosis":
a person receives from life what he planned and what he carries in himself.

"Someone had a desire to hang a picture ... And our hero decides to borrow a hammer from a neighbor, but then he is overcome by doubts. "What if the neighbor does not want to give me his hammer? He answered so reluctantly when I greeted him yesterday. Of course, maybe he was just in a hurry. Or he purposely pretended to be in a terrible hurry, but really wanted to avoid a conversation,

. Nesterov F.F. Connection of times. M., 1987. S. 69.

69

because he treats me badly. I wonder why he treats me so bad? I am always kind to him. It is not clear what he has against me, but there is clearly something wrong. If anyone needed a tool, I would give it without any discussion. Why doesn't he want to lend me a hammer, what if I eat it or what? And in general, I don't understand how you can refuse people such a trifling request? These are the people who poison our lives ... Maybe he decided that if he has a hammer, but I don't, then I'm in his hands? Okay, now I'll clear his brain."

Our hero jumps up, rushes in a rage to the neighbor's apartment and rings the doorbell. The unsuspecting neighbor opens the door, but does not have time to utter the word "hello", when the cry of our hero falls on him: "Choke on your hammer, you nerd!

It must be admitted: Muscovy does everything necessary to become unhappy without outside help. She brings only the best, and she is vilely denied the right to make her neighbors happy. Those around her poison her life and do not give her their hammers. And Novgorod, moreover, imagines that if he is a member of the Hansa, then Moscow is in his hands. Attacks of neurosis in the spirit: "We give them... And they hate us!! For what?!" everyone must have heard them, they are very characteristic of the Russian imperial consciousness.

But at the core are archaic ideas of Muscovites. First, Muscovites in their backwoods come up with unshakable rules of life... and not only for themselves, but for all mankind. Then they try to impose them on all the surrounding peoples... In the depths of their souls, the Muscovites themselves feel that they are doing some kind of stupidity... Hence the attempts at any cost to ascribe to their neighbors their own aggressiveness and stubbornness. They get: the principalities of Rus', and then the fields

) Vaclavik P. How to become unhappy without outside help. M., 1993. S. 40.

70

ki and the Germans do not want to allow themselves to be happy. And they also do not allow themselves to be finally conquered, which is also not good on their part.

First turn back to Europe

Under Simeon Proud, the confrontation between Moscow and Western Russia also begins. So far, in the Northeast. At the beginning of the XM century, the Grand Duchy of Lithuania was trying to annex Mozhaïsk. A war breaks out both for Mozhaïsk and for all the upper reaches of the Oka. Soon the Tver and Suzdal-Nizhny Novgorod principalities, and then others, begin to seek support against the strengthening of Moscow from the Lithuanian Grand Dukes.

Alas! Even very strong historians cannot sometimes move away from the stereotypes hammered in from childhood. I have the deepest respect for the statements of I. Ionov, but I also read from him, ossified with amazement: "The Moscow princes, who began as henchmen of the Tatar Khan, turned into the defenders of Rus' from Lithuanian aggression".

"Aggression" of Lithuania - Western Rus', which included 70% of all lands and the entire population of Kievan-Novgorod Rus? Against who? Against other Russian principalities? Then what is called "the gathering of Russian lands"? And from whom does Moscow protect its wild Northeast? From Russian subjects of the Grand Duke of Lithuania? They are our saviors!

But Lithuania, the Grand Duchy of Lithuania and Russia (as it was fully called), is not recognized by I. Monov as a Russian state. An attempt to annex Mozhaïsk, Tver and Suzdal is considered only as an attempt to "capture" the Russian land by some external enemies. For Ionov, "Rus" is the Moscow principality, and only it; this state and is authorized to collect Russian lands.

Surprisingly, even the position of Tver and Suzdal,

1 Ionov I.N. Russian civilization. S. 87.

71

hiding to rely on Lithuania against Moscow, Ionova does not convince of anything. He is smart and cultured enough not to call the actions of these states "treacherous", but the logic is just that.

It turns out a glaring paradox: 15% of Russian lands - this is the whole of Rus'. 70% - no Rus'. The desire of Tver and Suzdal to become part of a state that includes 70% of Rus' is a breakaway from Rus' ... Almost according to Orwell: "Peace is war" and "Truth is a lie." And Rus' is not Rus', respectively.

From that time, from the middle of the XM century, the confrontation between the Grand Duchy of Lithuania and the Principality of Moscow began.

Documents also date back to this time, in which it is difficult to understand whether they are talking about Muscovites or about Tatars. I totally agree with A.A. Bushkov in one of his assumptions (but only one!) - that for the inhabitants of both Europe, and specifically Western Rus', it often turned out to be not very important whether they were dealing with the steppe dwellers or with the inhabitants of Eastern Rus'. True, A.A. Bushkov immediately concludes that Eastern Rus' was the Mongols. That the Tatars are simply an army, and the horde is a state. Well, and that Batu is Alexander Nevsky. With these conclusions I categorize

chesky disagree.

Long ago, in the deep Middle Ages, the philosopher Ockham said that "one should not multiply essences beyond what is necessary." "Translating" from scientific jargon, one can say this: there is no need to invent complex explanations where the simplest ones can be dispensed with. And my simplest explanation is usually the best one. Philosophers even have such a term: "Occama's Razor". A principle that rejects all overly complex, overly forced explanations of something. "And now, men, let's work with Occam's razor."

So, there is no need to assume the identity of Batu Khan and Alexander Nevsky. We have enough facts to show that Alek himself

72

Sander Nevsky, and his descendants, the Moscow princes, actively helped the Mongols, were not only their tributaries, but also their faithful vassals and comrades-in-arms. We also know that the Europeans depicted on the maps "Great Tartaria" and "Great Tartaria" where there were large Russian cities (well known to Europeans). Is it quite enough to assume that Muscovites were perceived in Europe as part of the Tatar army? Approximately the same as the Magyar units of the Wehrmacht or like the Spanish "Blue Division", marching in 1942 to St. Petersburg-Leningrad? Or like an army

Polish in 1944 was perceived by everyone (and by ourselves) as part of the Soviet army. I also admit that the Muscovites could be confused with the Tatars - especially those who rarely saw one and never saw the other. Alexander Alexandrovich Bushkov writes well about the confrontation between Western and Eastern Rus', drawing far-reaching conclusions from this. But after all, the confrontation itself did not fall from the ceiling at all, with the battle itself. Mutual enmity, of course, arises when Western Rus' turns out to be an ally and conductor of the policy of the Mongols. And when Moscow turns out to be the bearer of a different principle of social and state structure, alien to Europe and most of Rus'. Where the troops of the Grand Duchy of Lithuania and Russia and the Grand Duchy of Moscow converge, the Russian people fight among themselves. This is one sadness. Where Moscow and Lithuania are at war, Europe and Asia are at war. It is not in vain that the border of these parts of the world has been stubbornly drawn through the territory of Rus' since the 15th century. The choice by Suzdal and Tver between the Grand Duchy of Lithuania and Moscow is not just a choice of a vassal between two overlords and not just a decision on which state to enter, bigger and stronger. This is a choice between Europe and Asia. Moreover, Asia does not mean rich enlightened China, not the civilized Muslim states of the Near East and Egypt, but deep inner Asia, the primitive

73

gol khanates. Compared with these khanates, even Bulgaria on the Volga and the Central Asian states seem to be the centers of civilization.

It was at this time, in the second half of the XM century, that the Russian King of Poland and the Grand Duke of Lithuania and Russia Jagiello turned out to be an ally of the Tatar Khan on Mamai. It is hard for me to imagine such an unnatural alliance, truly generated by Moscow. But he was, this union of 1380: the union of Mamai, the Ryazan prince and the Grand Duke of Lithuania. The very option when the most terrible (they are also the sweetest) Moscow myths come true: "Everyone is against us!"

Moscow is drawn to Asia, and Russian people are not always so eager to get into it - even in the North-East. If we talk about Western Rus', the civilizational choice there, as it were, has already been made. Any triumph of Asia there is a rejection of the already achieved level of complexity. In the notes of a certain M. Litvin in the 15th century, "Tatars and Muscovites are not" very clearly united, having similar customs.

And for the Muscovites, this complexity itself is a show off, a betrayal, a split in the "should be" unity and, in general, an attempt to "be very smart." Should we be surprised at mutual bitterness?

Leader of the Northeast

Well, it seems that one can already guess why it was the Moscow principality that became the collector of the lands of the entire Northeast, why exactly Muscovy, and not Tveria, not the Vladimir region, and not Serpukhovia arose.

The Moscow princes were more consistent than others in building a taxable state. Not because they were "worse" than the others and were incapable of anything other than a taxable state. Not because they were "better" than the rest and were able to understand what the rest did not think of. Other princes of other Xie principalities

74

Vero-Vostok also moved in that direction. But no one has built a taxable state more consistently than Mosnva. No one used the features of the Russian North East as fully, so perfectly, as the Moscow branch of the princely Rurik dynasty.

As far as I can judge, both Alexander Nevsky himself and his descendants on the throne of Moscow princes do not at all deserve to be called not particularly smart, not too stupid, not heroic and not cowardly. They, as the ladies who have fallen out of love, say, "the same as everyone else." If you really need a special epithet for them, I would take for them: resolute. They very resolutely, much more resolutely than the others, break with the European part of the Slavic heritage. With what unites the Slavs with Europe.

They consistently relied on the most antediluvian, the most archaic traditions of the Russian North East. Including community, tribal myths. On the idea of the Slavs as a tribe, which must certainly have one leader-prince.

In Muscovy, a type of state has developed, which is sometimes considered typical of the Slavs in general, but which was practically nowhere to be found in other Slavic lands. Nowhere was the power of the princes so absolute and all-penetrating, so limited by nothing and no one, as in Vladimir and Suzdal, and later in Moscow.

In the 20th century, Russian intellectuals could not resist the temptation to consider the "Eastern" despotism of the Moscow state as some kind of Tatar borrowing. The fact that the invasion of the Mongols brought Rus' and its subordination to the Golden Horde. But Andrey Bogolyubsky was a typical "Eastern lord" even in pre-Mongolian times. And Kyiv and Galich, although they were conquered by the Mongols and paid

tribute, developed in a completely different way.

If no Mongols appeared at all, and an independent state arose in the North-East of Rus' on the basis of only local principalities, it would inevitably turn out to be burdensome. Because it's heavy

75

the state, not burdened by European traditions, corresponded both to the ways of doing business and to the worldview of the local population.

But there are three scenarios here.

1. Long experience of individual principalities. Principalities are savage, without eternal life, with the despotic power of princes, but each on its own. Then these principalities would inevitably remain only the periphery of the more civilized West and Southwest. Probably then the principalities of the North-East would have been gradually included in the orbit of more cultured countries. After all, Lithuania has already stretched out to Mozhaish, Tver and Suzdal. If Moscow had not risen like a pale toadstool, by the 15th century the Russian North-East would have left the historical arena without playing any independent role.

2. In another version, in the Northeast, it is very possible, together with the Kama, Cis-Urals, Bashkiria, another, non-Moscow "north-eastern state" could arise - most likely, a taxable type. But most likely not in the X\, but in the XU-XM century.

In the formation of such a state, the Volga Bulgaria could well take an active part, and the Slavs would not necessarily play the role of a "titular nation" in it. It could be a state in which the Turks would play the same role as the Aukshait Lithuanians played in the Grand Duchy of Lithuania.

3. The formation in the 18th-15th centuries in the North-East of a centralized state, but with a center not in Moscow, but in Tver, Kaluga or Borovsk.

This option is absolutely no different from the one that was realized in history. The difference is only in the name of the state and its capital. Well, we would live in Tiberias or in Russia, which was formed from the growing Tiberias. Difference?

76

Church support

One more and very long step from the amorphous North-East with many principalities to the united Moscow state was helped by the Church, which calls itself Russian and Orthodox. Both of these epithets cause me doubts, which is why I specified that I leave them on the conscience of the Moscow Patriarchate itself.

The support of the Church to an exceptional, enormous extent helped to form the Moscow principality. Already Ivan Kalita managed to attract Metropolitan Peter to Moscow. Actually, Peter came from Volhynia, but he got to the North-East for quite political reasons.

skim.

In 1299, Metropolitan Maxim transferred the metropolitan see to Vladimir.

Grand Duke Galitsky Yuri Lvovich was very unhappy with this. He wanted to have his own metropolitan, Galitsky. He sent the already well-known and highly venerated Peter to Constantinople: let him be ordained to the Galician metropolitans there, create a separate metropolis from Kyiv. But in 1305 Metropolitan Maxim died, and Patriarch Athanasius consecrated Peter not to the Metropolitan of Galicia, but to All Rus'.

At the same time, Prince Mikhail of Tverskoy sent his man, hegumen Gerontius, to the Patriarch of Constantinople with a request to appoint him to the Russian Metropolis. A protracted conflict arose between Peter and even not so much Gerontius as the prince of Tver. Peter finally moved to Vladimir-on-Klyazma in 1309 and, in the struggle for the grand prince's throne, supported not the Prince of Tver Mikhail, but Yuri of Moscow (and what could he do? He would never become his own for Mikhail of Tver). It came to direct accusations of heresy and forgery on the part of Bishop Andrei of Tver. >

When, after the death of Mikhail Tverskoy and Yuri Mo

77

Skovsky, Alexander Mikhailovich of Tverskoy received a label from the Khan for a great reign and entered into a struggle with Ivan Danilovich (Kalita) of Moscow, St. Peter took the side of the latter.

It was uncomfortable in Vladimir, but in Moscow Peter was received "with honor." On the banks of the Moskva River, a place was found, very similar to the banks of the Rats River, in Volhynia, where Peter once founded a monastery. The Metropolitan visited Moscow more and more often. In 1325, he finally settled in Moscow and transferred the metropolitan see there.

According to the legend (and there is no reason not to believe it),

Peter actively promoted the creation in Moscow of the Church of the Assumption of the Most Holy Theotokos.

"If you," the saint said to the Grand Duke, "you rest my old age and build a temple of Our Lady here, then you will be more glorious than all other princes, and your family will be exalted, my bones will remain in this city, the saints will want to dwell in it, and hands it will rise up on the splashes of our enemies."

On August 4, 1326, construction began. Metropolitan Peter built himself a stone coffin in the wall of this church with his own hands. He did not have time, he died on December 12, 1326, before the completion of construction. But he is buried in the wall of the temple. Peter is the first of the metropolitans of All Rus' who permanently lived in Moscow. After his death, the Orthodox Church canonized him as the patron saint of Moscow. Let's not forget that the first Pope of Rome was the Apostle Peter! Peter is there, and Peter is here... Symbolically! Peter's successor, Metropolitan Theognost, finally moved to Moscow, making it the church capital of Rus'.

The metropolitans supported the princes of Moscow, declared them the defenders of Orthodoxy, and it turned out that the princes of Moscow were almost saints, the holders of true Orthodoxy. Resistance to Moscow - it turns out, a deviation from Orthodoxy and a grave sin.

Now, even having done some nasty thing, the Moscow princes seemed to be not very guilty - after all

78

they tried not for some vulgar purpose, for themselves; no, they tried exclusively in the name of a great goal, in the name of what was desperately needed for everyone. The fact that the Church would categorically condemn the behavior of any other prince, she easily forgave Moskovsky.

This is a convenient thing: to work not for oneself, but for "society"!

Decoration of Muscovite Rus'

The youngest son of Alexander Nevsky, Daniil Alexandrovich, sat down to reign in Moscow after his death from the tsar. He was the Grand Duke, but not of Moscow, but of Vladimir.

Prince Yuri Daniilovich became the Grand Duke of Vladimir in 1318, but then the label for the Grand Duchy was taken away and given to the Prince of Tver. Ivan Kalita suppressed the uprising in Tver in 1327, thus earning great confidence in the Horde (just like his grandfather Alek-

sandr Nevsky) and received a label for the Great reign in 1328. Note: The Moscow prince receives a great reign, but what kind? Vladimir Grand Duchy. And he becomes not the Grand Duke of Moscow, but the Grand Duke of Vladimir, then the Grand Duke of Vladimir and Moscow. The Vladimir principality in titles is in the first place.

Ivan | Danilovich Kalita also lived in Moscow, although he was the Grand Duke of Vladimir and Moscow. He laid the tradition: to live in Moscow.

Dmitry Donskoy transferred his throne and great reign to his son Vasily as his "fatherland", without the khan's label. But he was also the Grand Duke of Vladimir and Moscow.

And all the Grand Dukes before Vasily the Dark - the Grand Dukes of Vladimir and Moscow.

Vasily the Dark became the first Grand Duke of Moscow. Here, perhaps, the date that can be considered

79

date of birth of Muscovy: 1415, the year of accession to the throne of the first Grand Duke of Moscow.

In 1480, the Grand Duke of Moscow and Vladimir Ivan Sh, son of Vasily Y, assumed the title of Prince of All Rus', that is, he proclaimed himself the 'successor of the Kiev princes', and claimed his rights to the lands of all Russian principalities.

He, however, was not the first of the Moscow princes who tried to call himself the "Sovereign of All Rus'."

Grand Duke Simeon the Proud before his death (1353) made a Spiritual testament, to the text of which 3 seals were attached; one of them, silver, gilded, with the inscription "seal of the Great Prince Semyonov of all Russia", and two crumpled wax seals.

Of course, this is not yet the actual adoption of the title. This is so, some kind of action on the sly. Just think, a seal on a document of purely internal use, which will not get to foreigners in any way, will not become a cause of contention. It's like eating delicious gingerbread in secret, under the covers, while no one is looking. So a boy with vicious inclinations pours drinks of wine from glasses and drinks hastily when the guests have left

from the room.

But even this small episode is interesting as evidence: already in the middle of the 15th century, the consciousness of the Moscow princes was pregnant with this idea - to become not just Moscow sovereigns, not even "just" Grand Dukes.

yami, but the Sovereigns of All Rus'. Well, I really wanted to be them ... So much so that they even made seals.

Simeon only secretly bit off the honor; better yet, only sniffed and licked her under the cover of night. But after six generations, in 1480, Ivan Sh Vasilevich takes the title seriously, through a wedding in a church, through an announcement of the adoption of the title of a foreign

Karamzin M.N. History of Russian Government. T. M, M., 1995 p. 321. .

80

nym lords ... in a word, everyone. This claim is already more than serious.

Neither Lithuania, nor Poland, nor the countries of East Germany, nor Scandinavia - in a word, none of the neighbors of North-Eastern Rus' agreed with this formulation. Not only Lithuania - I emphasize this! - no one in the whole world recognized Moscow's rights to the lands of Western and North-Western Rus'. The names used were Muscovy, Muscovy. But the word "Russia" appears only in countries that are far from Eastern Europe, from the realities of local politics. The word is used by those who are far from the realities of Eastern Europe and who, in general, are indifferent to everything.

After the coronation of Ivan the Terrible, the word "Russia" appears. Official name: Russia, Russian State." .

But among the western neighbors the word "Muscovy" was in use for at least another hundred and fifty years, practically before the reforms of Peter the Great, and even later.

The first tsar of the Romanov dynasty, Mikhail, is chosen to the throne of the Moscow kingdom of the Russian state. It seems that the notorious "subcortex" is working - the participants in the Zemsky Sobor understand that the Russian state is a broader concept than the Muscovite kingdom ... And they crown Mikhail with a more modest kingdom.

In 1654, Alexei Mikhailovich took the title: "Tsar, Sovereign and Grand Duke, autocrat of all Great and Small Russia." As for the "small" - everything is clear here - claims to Ukraine.

But back in 1690, in Holland, the famous geographer Nicholas Witson drew up a map of Russia, which he called the "New Land Map of Northern and Eastern Tataria of 1687", and later wrote the book "Northern and Eastern Tataria", which he dedicated to Peter the Great.

However, as the hero of the Strugatskys used to say, this is a completely different story.

81

What happened?

Throughout the XV century, there has been a rapid, unstoppable growth of the Moscow principality. All other principalities lose and gain little, while generally keeping their territories stable. And the Moscow Khanate ... I wanted to say, the Moscow principality is growing, growing and growing.

Kolomna (1301), Pereyaslavl-Zalessky (1302), Mozhaisk (1303), Nizhny Novgorod (1393) join. Under Dmitry Donskoy, Kostroma, Soligalich, Beloozero retreat to Moscow.

By the time of the reign of Basil II The Dark Territory of the Moscow Principality was approximately 430 thousand square kilometers, and the population was about 3 million people.

It was already the largest Russian state populated by Russians after the Grand Duchy of Lithuania and Russia.

At the end of the same XV, XVI century, things got bigger. In 1478 Novgorod was annexed to Muscovy. In 1485 - Tver; in 1510 - Pskov; in 1514 - Smolensk; in 1521 - Ryazan.

Each round of conquests was accompanied by a round of "centralization" - that is, the crushing of the last islands of freedom. Already under Dmitry Donskoy, service to the Grand Duke "without disobedience" became absolutely mandatory. If earlier, when gathering the militia of the boyar, the boyar could choose which prince to go on a campaign with, now he ("without disobedience!") went out with the prince on whose territory his lands were located.

Under Dmitry, the Grand Duke tried to install his protégé, Mityai, as metropolitan, that is, he tried to make the Church directly dependent on the Grand Duke (like Andrei Bogolyubsky!). The attempt failed (as under Bogolyubsky!) ... But it will have consequences.

Dmitry completely eliminated the remnants of the city

82

self-government: abolished the position in Moscow

thousand (1373). And the son of the last thousand man, who tried to restore this position, was executed in 1379.

How can one not remember the same Andrei Bogolyubsky! He slaughtered the boyars and tried to make his henchman a metropolitan...

Of course, there are also attempts at real centralization: a single coin is introduced, internal duties are abolished, and the Sudebnik of 1497 is introduced, which establishes the uniformity of laws in the principality. But for every step towards centralization one has to pay with a step from Europe to Asia.

With the conquests in the West, another feature of the policy of the Moscow khans-princes appears, which both the emperors of the Russian Empire and the General Secretaries of the Central Committee of the CPSU will inherit in their entirety: the constant migration of the population from West to East and from East to West.

The western regions of Muscovy (Smolensk, Orel, suburbs of Moscow and other large cities) were not only more densely populated and had a more developed and modern infrastructure. They were also more cultured. The farther to the East, the further away from the centers of culture, the more isolated and wild places began. In the East of the country, people were brought up more wild, archaic, and therefore more devoted to the centralized power of the Moscow khans of princes.

The link from the western regions of the country to the east began to be used very early as a punishment. Consciously or not, the Muscovite princes and tsars constantly mixed up the population, "removed" the most cultured, European-oriented sections of the urban population in the west of their possessions and replaced them with residents of rural areas or the East - i.e. people with an incomparably more archaic type of consciousness. This not only weakened and eliminated "dangerous" for Mos

83

elements of the Kopian type of government are permanently living in one place, well-to-do educated people with a European cultural and political orientation.

This maintained the homogeneity, the sameness of the population of the Empire, and any position independent of the authorities became unstable and "non-prestigious". A resident of the Empire received both a clear example of the complete dependence of everyone on the will of the "bosses", and "confirmation" of the futility of any intensive labor, the accumulation of property, knowledge and culture. All this provided

elk unnecessary in the face of both natural and
lytic forces.

In the St. Petersburg period of our history, this epoch - the 10th-15th centuries -
was unequivocally interpreted as a "cursed" time, when the natural development of
Rus' - the largest and richest country in Europe - was interrupted by the Tatars.
When Rus' was torn away from Europe, and she, in the words of Count A.K.
Tolstoy, "that tarshchina was swallowed to its heart's content." Both Leo Tolstoy and A.S.
wrote about this. Pushkin.

In any case, you involuntarily ask the question - did the Mongol invasion really
"spoil" morals? Throughout the history of the North-East of Russia, the formation
of a taxable state has been going on, as it most fully corresponds to the wild, archaic
culture of the North-East.

This genesis goes to the Mongols, in the XI, XII centuries, at the beginning of the XI
century. He receives a powerful impetus during the invasion, but whether it is the
Mongols themselves that remains somehow not very clear. The same process continues
at full speed in the post-Mongolian period. At the very time when one can expect the
"elimination" brought by the Mongols, the taxable state is being strengthened. If the
"damned Tatars" (I quote Pushkin, and I ask you not to be offended by the Tatars)
spoiled the good European people, then how did it happen - after liberation from the
yoke, morals do not improve at all, but rather continue

84

"spoil"? All HU, HU! century, there is less and less political freedom. Increasingly
ferocious investigation, criminal law and executions. More and more wild family mores
(already obviously without the direct influence of the Tatars). Muscovy - Mongolian
Rus began XY! century, under Vasily III - a country no less, but more Asian than the
same Rus' in the 15th century, under Ivan Kalita.

Chapter 5
MOSCOW ORTHODOXY

If God can be German... French, Argentine, or belong to the Principality of Monaco, then
this is no longer God, but some kind of state property, like a coat of arms, a scepter or an
orb.

V.V. Shulgin

What is Orthodoxy?

In the last chapter, I have already allowed myself a certain attack on Moscow Orthodoxy and I am not sure that I met with the understanding of the readers. Today in Russia, everyone or almost everyone considers themselves Orthodox, even if they were baptized for a week, during one of the mass baptisms of 1991 or 1992, which more resembled some kind of sports competition, something like a mass swim. But serious knowledge about the subject, I'm afraid, people are very lacking.

For very many people there is somehow no difference between the CONCEPTS "Orthodoxy" and "Russian Orthodoxy". An astonishingly large number of Russians do not know that there is also a "non-Russian" Orthodoxy. And even those who have heard about it, as a rule, have no idea that now, at this moment, there are THREE Russian Orthodox churches on earth. At least three powerful church organizations that call themselves

by this name.

...But let's start over. United then Apo

85

the Church of Stol was formed at the first seven Ecumenical Councils [V—VIII centuries. Priests came from all parts of the Roman Empire; discuss - what do they actually believe? It was at the Ecumenical Councils that the main dogmas of the entire church were worked out, which they began to call Catholic and Apostolic. In the east of the Empire, the western "K" changed to "C", and "cynic" turned into "cynic". And the western "T" in the east changed to "F". Catholic Church in the East

it was pronounced - "Catholic", but the meaning of the word did not change: "Universal". Ecumenical Apostolic church.

The Apostolic Church called itself because the first hierarchs of this church were the twelve Apostles, who personally learned from Christ. The Church believed that the Apostles could share the grace given to them from Above. By laying hands on those who are ordained, the senior hierarchy of the Church shares his grace with others. This ceremony is called "ordination". It is the same with a blessing, when a priest baptizes a layman: he, ordained, possessing grace, shares this grace with the layman. And the layman kisses the blessing hand, which gives him a fraction of the grace that came from the Apostles and from Christ.

Not all priests were able or willing to come to the Councils. Those who lived outside the Empire could not. Persia, at war with the Empire, did not miss the ambassadors

from Armenia, the world's first completely Christian country, baptized back in 1st century after the Nativity of Christ (Armenia was then part of the Persian Empire). Ambassadors from the Malabar coast of India could not arrive. The supporters of Bishop Jacob, who was in conflict with all the other bishops, did not want to come from Syria. Supporters of the Coptic Church did not come from Egypt, the Ethiopian Church from beyond the rapids of the Nile. These five churches did not enter the Apostolic Church; they are called so - the ancient eastern churches. In addition to them, there is also the Assyrian eastern church, and Malabar

86

Skye broke up into three different churches But while we are not talking about them, we are about Church Councils.

There can be nothing further from the truth than the ravings of the American John Brown, who had all ecclesiastical questions decided at a single ecclesiastical council under the leadership of Emperor Constantine!. It is very sad that this harmful nonsense has been translated into 44 languages and published with a total circulation of more than 60 million copies, that this "intellectual bestseller" tops the New York Times bestseller list. Because there was nothing like it and could not be. There were several councils, the emperors never presided over them ... The church re

shala herself.

At the Councils the question was decided: what is the essence of Christ? How is human and divine nature merged in it? What must a Christian believe in order to be a member of the Apostolic Church?

The councils adopted dogmas (from the Greek *dogma* - "opinion, doctrine, decree") - statements that every Christian must recognize as true. The Church considered itself entitled to excommunicate anyone who did not agree with her and did not recognize her dogmas. The Greek word "anathema" simply means "separation." By anathematizing a person or a spiritual teaching, the Church declared that she was separating herself from him, that she did not consider the person or the teaching to be "hers," her part.

The Church adopted a complex formula, according to which the human and divine essences merged in the person of Christ inseparably, but also inseparably.

At the Nicene Council, in 325, they adopted the Creed: "We believe in the One God, the Father, the Almighty, the Creator of everything visible and invisible. And in the One God Jesus Christ, the Son of God, born of the Only-begotten Father, that is, from the essence of the Father, God from God, Light from Light, true God from true God, born

| Bratzn D. The Da Vinci Code. M., 2005.

87

begotten, uncreated, consubstantial with the Father, through whom everything happened in heaven and on earth. For us for the sake of men and for our sake of salvation, he descended and became incarnate, became man, suffered and rose again on the third day, ascended into heaven and is coming to judge the living and the dead. And in the Holy Spirit. But those who say about the Son of God that there was a time when he did not exist, or that he did not exist before He was born, or that He came from a non-existent one, and also those who say that the Son of God is from a hypostasis other than the Father si, or essences, or created or changeable - those are anathematized by the Catholic Church.

Then there will be other versions of the Creed. Among other things, they will differ greatly among Catholics and Orthodox, but this, the Nicene Creed, was the first - before the schism of the Church.

The councils have tried to organize everything that is known about Christ, and to separate reliable information from obviously unreliable. After all, how do people know about the appearance of Christ to people? During the reign of Emperor Tiberius, SOMETHING happened in Jerusalem. Many have seen and understood something ... as they managed, they understood. Can you imagine what fantastic and absurd rumors circulated around the Epiphany, if every generally significant event is accompanied by the most incredible gossip?

But in the time of Christ, the imagination of people was not tempered by any education, even such a bad one as we get now.

The councils considered more than 20 gospels alone, and only 4 of them were found to be trustworthy; these Gospels: from Luke, from Mark, from John and from Matthew - the Church considers canonical, that is, recognized. The rest of the Gospels are called apocryphal - that is, the Church cannot vouch for their authenticity and the reliability of what is reported in them.

In that original Church there was no single head

88

You. The Church recognized the bishops of the most important cities of the Empire as chief bishops, patriarchs. The patriarch himself ordained other bishops, and his authority was indisputable on "his" territory.

V century in the five main cities of the Empire sat five patriarchs: Constantinople, Antioch, Alexandria, Jerusalem, Rome. But the conditions in which they found themselves were very different. And in this difference lurked the future split.

The Patriarch of Rome, the Pope of Rome, organized church life in a world where the empire had collapsed. Where there was no one who is stronger than the Pope in his real power. The popes of Rome early began to claim secular power: the right to take their own, and very high, place in the entire feudal hierarchy.

The Popes of Rome organized the Church where sometimes there was no state. On the lands abandoned by the Romans, where the barbarian tribes and the remnants of the former population were intertwined into some kind of terrible ball, where there was an unceasing war of everyone decisively against everyone. All the clergy of the West constituted one church hierarchy --- headed by the Vatican and with the Pope of Rome. All church authorities were subject to one authority, the Pope.

In the East, the Church lived under the patronage, under the shadow of the still mighty Empire. She did not have to deal with too many issues related to property and power. The empire was ready to give everything the Church needed, from money to armed force; and the authority of the priest, the readiness of the secular authorities to listen to him, depended only on the personal qualities and reputation of the hierarch. In the East, the Church believed that it should have only spiritual authority.

There were also minor differences, dating back to the traditions, habits and customs of the Greek East and the Latin West. Differences so small that they could not be the cause of the gap, they could be an excuse -

89

but only. They became a pretext, in addition to the main reasons, expressed, however, quite frankly: not obeying the Pope of Rome, the Eastern hierarchs broke the unity of the Church. The Western Church began to call the Eastern hierarchs schismatic schismatics.

And one more thing: the Western Church turned out to be more dynamic and active. She was ready to make differences, to amend the Creed, to change dogmas, to make decisions different from those of the first Ecumenical Councils. For the hierarchs of the Eastern Church, a great temptation lurked here... Even greater than in the claims of the Western Church for secular power and the Pope for supremacy. The Eastern Church was orthodox: it demanded that the decisions made in the 1U-UIP centuries remain

unchanged - no matter how life changes. The main provisions of the Christian doctrine, formed by the first seven Councils, are declared "divinely inspired" - absolutely true, indisputable, eternal, immutable, incomprehensible by reason.

It is worth thinking about the meaning of the very word "orthodoxy" - the correct glorification of God. That's right - just that. It is wrong to glorify God differently, to do it according to other rites! The Eastern Church also "called names", calling the Western hierarchs apostates, non-Orthodox - that is, not quite Christians, as it were.

In XI century, things came to the point that in 1054 the Patriarch of Constantinople and the Pope of Rome mutually excommunicated each other from the Church and cursed each other. The Eastern and Western Churches have ceased to be a single whole, and moreover, they have become hostile. And now it was of great importance to whom the bishop in the barbarian lands was subordinate - Rome or Constantinople.

It is possible to treat the claims of the papacy to secular power in different ways. The position of the Orthodox, who insisted that the Church should have only spiritual authority, not interfering in state affairs and not receiving powers of authority, is somehow beneficial.

90

dearer. Yes, and more in line with the gospel words of Christ: "To the God of God, to Caesar what is Caesar's."

But let us even take the canonical position of Orthodoxy; Let us regard the claims of the papacy for supremacy in the Christian world as harmful nonsense, and the dogmas of Catholicism as delusion and heresy. But even in this case, centralization leads to the ordering of the religious life of Western Christendom. The Catholic world is both more monotonous and more manageable.

Catholic priests, who baptized the Germans, Scandinavians, Irish, Celts, Poles, Czechs, Masurians, Lithuanians, introduced them to the ancient heritage. Not only did all the bishops of the entire Catholic world submit to one authority and one common center. Europeans baptized pagans and made them Europeans. The sanctity of the contract, rationalism, respect and interest in the individual person - all this carried with it Western Christianity.

From the very beginning, the Orthodox did not have any single center. The patriarch in Constantinople was declared "ecumenical", but he was supposed to rule "conciliarly" with the rest. And since the 11th century, after the collapse of Byzantium, four autocephalous patriarchates arose: in Constantinople, in Antioch, in Jerusalem and in Alexandria. Avtos - in Greek "independent", kefalís -

"head". So, four homeless patriarchates.

By baptizing the pagans, the Greeks created new Autocephalous churches. And they introduced the pagans to the Church, but not to what antiquity had created. In the East, each nation built its own Autocephalous Church, but could remain outside of Europe.

For a long time, Rus' did not have its own Patriarchy, there was only a metropolitan who was subordinate to the Patriarch of Constantinople.

But from the very beginning, no one ruled out that such a Patriarchate might appear and the Russian Orthodox Church would become autocephalous.

91

Adventures of Christianity in Rus'

The Greeks baptized the Slavs, but did not introduce them to the heritage of ancient civilization.

From the very first decades of the Christianization of Rus', the local, pagan culture was growing through the brought Christian one. For some time, by the way, paganism lived in parallel with Christianity. Back in the XIII-XV centuries. in the cities the most natural "wizards" could appear - that is, pagan priests, and the Orthodox led serious battles with them, and not only verbal ones. The abundance of land, the existence of the Slavic East helped a lot to preserve pagan savagery. Only those who wanted to were baptized. Those who did not want to could choose whether to live in densely populated areas, in cities, in the valleys of large rivers - they would have to be baptized there. Or not to be baptized and go to less populated forest places, where no princely or ecclesiastical authority will reach the pagan. Moreover, in the event of disasters, some general trouble, one can also crawl out of the forest jungle, scare the recent pagans that all their troubles are due to forgetfulness of the "correct" gods. About to conduct, in modern terms, their propaganda.

But the baptized also lived simultaneously in the world of Christianity and in the world of paganism. It is no coincidence that all the first princes had two names. Olga is baptized as Elena. Lord the world is baptized as Vasily. Two cities are named after Yaroslav the Wise: Yaroslavl and Yuryev. Both cities are named after different names of the same person, because the baptismal name of Yaroslav the Wise is Yuri.

Of course, the close princes, the boyars, and the warriors, and all the common people - all Russian-Rusyns who accepted the sacrament of baptism, had two names.

Behind this custom is to have a Christian name and a name

pagan - there is a huge layer of ideas that first received the name in the Church - dual faith. This term has since been adopted by science.

Dual faith means that a person is completely

92

Krenne goes to church, is baptized and prays to God, hangs icons in the house, baptizes children and respects priests. But just as sincerely, he reveres the pagan gods and can worship them, make sacrifices, and talk with them. Also completely sincere. And if you tell him about a strange contradiction, he will be terribly surprised: "But this is a completely different matter!" In the minds of two faiths, both Christianity and paganism exist at the same time, and they somehow do not particularly interfere with each other. Gradually, of course, the pagan layer of culture fades, weakens, is forgotten, and disappears completely after 2-3 generations. We can talk about this so confidently because there is nothing new and nothing specific to Rus' in dual faith. Very many peoples have gone through such a stage in their spiritual life; scientists studied the phenomenon on the example of peoples baptized in the 18th-20th centuries, and dual faith has been studied very well.

The peculiarity of Rus' rather lies in the fact that dual faith lingered in it, especially in the North-East. In the Volga-Oka interfluvium, only in the 15th century did they finally stop putting things in the grave with the dead: weapons, tools with men; needles, jewelry with women. Even the contemporaries of Dmitry Donskoy and even Ivan the Terrible, especially in the villages, remained

many pagans.

In the 15th century, the Finnish population in the vicinity of present-day St. Petersburg worshiped trees and fantastic plants that look like sheep and bring lambs. However, the Russians also showed foreigners hats made from the skins of these fantastic creatures.

On the Saturday before Easter, people were supposed to dance in cemeteries. On Maundy Thursday, bunches of straw were burned to call the family dead. They put a pinch of salt for the salary of the icon, and then used it for various diseases.

Orthodox priests treated this very differently. There were hierarchs who fought with paganism

93

extremely consistent. And others themselves wrote witchcraft books, introduced them into church literature. Call-

Spiritualists were also met in monasteries, and several sorcerers are known in the retinue of Ivan the Terrible.

During the riots in Moscow in 1603, the corpses lay uncleaned for two days, and the sorcerers cut off the fat from the dead for their potions. As you can see, there were consumers of "drugs", and it is unlikely that sorcerers always waited for national disasters in order to get the substance they needed. As you can see, there was some public practice in this area in Muscovy.

So not everything went under the water. Russian paganism entered Orthodoxy by no means only as innocent dough larks and pancakes—solar signs for Maslenitsa. If!

How much has been written about divination in the Russian bath! So many Christmas stories... sometimes funny, sometimes quite creepy. Let's think about what is behind them: after the construction of a new estate, the priest consecrates all the buildings. Everything created by man is sanctified, demons are expelled from everything. Except for the bath. In the estate of a man who calls himself a Christian, there remains a building that has not been consecrated by the Church. A building in which icons are not supposed to be kept; building that anyone can live in. Atheists can have fun, their business. In fact, several quite reliable and very unpleasant cases are connected with the bathhouse, with fortune-telling in it, including those confirmed by official people - ambulance doctors and policemen. But, as our mutual friend A.A. Bushkov, "an intellectual is usually ignorant." So grin - grin; as a person prone to gloating, I will even be a little pleased if an atheist grins and then comes running with a shaking lower jaw and no blood in his face. I once observed such a picture, I had pleasure. But as a humane person and unwilling to help evil spirits, I would

94

I advised you, dear readers, to be more careful.

But to whom, after all, they didn't consecrate the bathhouse, they left it ... well, let's say so - to anyone who wanted it, just Christians. Those who believed in an unclean spirit, and logically speaking, should have stayed farther away from it, as befits good Christians, people of faith. So they knew what they were doing?

How fortune-telling happens, remember? Anything can happen these days, of course. Somehow, my students amused me a lot by trying to tell fortunes about my betrothed on the fifth floor of a cinder block house, in a bathroom and in nylon nightgowns.

But in general, fortune-telling girls should come to the bathhouse at midnight, removing jewelry and pectoral crosses, undressing to their bottom (linen, of course) shirt. Linen is also supposed to be removed. Girls should look the same as their great-great-grandmothers and many more times great-grandmothers looked like long before the arrival of Christianity in Rus'. If an icon is nevertheless hung in the dressing room (in violation of tradition and church rules - the room is not consecrated), it is taken out. That is, they remain in a room lit by candles, which also looks like in time immemorial. Well, they appeal to certain entities, if you like, to beings who should reveal to them the name and appearance of the betrothed.

Sometimes they assure that they are crying out, they say, to the innocent ancient pagan gods, and there is nothing from demons in this. May be. But in general, there is a firm rule in time to throw a handkerchief on a mirror in which something approaches the viewer. Because, if you don't put it on in time, horns appear on the person walking along the light corridor to the fortuneteller, his face is terribly distorted, and the effects, as they say, can be anything.

Again, you can laugh. But I once saw a girl who did not have time to put on a headscarf, and (30 years have passed) I still have many impressions. So laugh - but don't laugh.

95

Regarding divination in the bath, I actually have two questions. The first one is very simple, and I had occasion to give it to Orthodox priests: "Tell me, it turns out that Russian Orthodoxy managed to negotiate with the demons and divided the territory with them? So to speak, it includes belief in demons and makes room for prayer to demons?"

To this question, I still have not received a clear answer from any Orthodox priest. There were lengthy speeches, including insistent invitations to pray whenever I had such questions. Sometimes very interesting and complex problems were raised, but I did not receive a direct, clear answer - how to understand the custom of not consecrating a bathhouse.

The second question is: "Do they bless the banya in other Orthodox churches, let's say, in the Georgian one?"

I received an answer to this question, and a very unequivocal one: they sanctify!

From which it follows that only in Moscow Orthodoxy have the principles of dual faith been preserved.

However, in the house of a Muscovite, directly under

images, many who can dwell. The house of the Moscow Orthodox is a very peculiar place that people share with the brownie, with the kikimora, with the bannik, baker, attic, basement and other creatures. Kikimora, they say, can be seen by small children, according to other sources, even very young, immaculate girls. In this view, the Christian and pagan attitude to life is very strongly mixed. Christians believe that virgin babies can see what we cannot see.

1 In recent years, many traditions of Moscow Orthodoxy have not been firmly observed. In this case, this had a positive effect: many priests who were ordained after 1991 had no idea about this tradition and consecrated the bathhouse calmly. Is it bad? Ignorance is very bad, but there was no happiness - misfortune helped.

96

sinful adults. To what extent children or still unmarried, but already preoccupied girls of 15-17 years old deserve the title of immaculate - this is not a question for me, but such an idea in the Christian world

There is.

Only after all, the immaculate can see exactly what the creatures of the divine, heavenly world: angels, archangels, saints. Those whom we cannot see precisely because of our depravity. But demons can be seen just by people who have fallen below the average person; those who become "worthy" to see just those whom we usually do not notice.

In popular belief, it turns out that innocent people can see evil spirits - as if evil spirits are also holy and open to those who are ritually pure. As you wish, but this is not Christian! |

As well as sharing your dwelling with demons is completely un-Christian.

I don't know about the Orthodox of other Autocephalous Churches, but it's a fact that Catholics don't know any collusion with demons. Neither a public contract, nor a public one. It is very easy to get acquainted with the attitude of a Western Christian towards the undead by picking up any Western fantasy: best of all, R. Tolkien or Paul Anderson, whom I happened to read in A. Bushkov's excellent translation.

However, any translation is fine. It is very easy to find out from these books that the farther from people's habitation, the farther from sacred places, the more likely it is to meet with evil spirits. The thought is that you can lie in your own bed, and under you is busy

one ... above you, in the attic, the second ... A third steps with soft paws in the garden ... Or that in the morning, when the family sits down at the table, a five-year-old girl takes a saucer of milk to the stove: a kikimore that dad does not see And

1 Tolkien D.R.R. Lord of the Rings. M., 1993; Anderson P. Three hearts and three lions. Krasnoyarsk, 1989.

4 - 698 97

mother, but whom the girl sees perfectly (the plot of several folk tales). Such an idea is not clear to a European and, perhaps, unpleasant.

I remember I accompanied two elderly Germans in Siberia: the peasants from Westphalia, in their old age, decided to travel. For me, it was a way to practice the language, to communicate with new people, especially from abroad. It was the summer of 1992, and currency money was also very useful.

In the village, in the house where it was necessary to spend the night, I began to tell in detail who should live where in the Russian estate. And these middle-aged, sensible, very practical people who saw the war in their youth, people who lived all their lives on a secluded farm, where they could rely only on themselves ... these people were seriously scared. They were frightened, perhaps a strong word, but it was very unpleasant and uncomfortable for them. So much so that I immediately tried to reduce everything to a joke and told more about what a club and a timber industry are. However, a little later Ilse did not fail to ask whether I was baptized and whether I believed in God.

Even the ideas of pagans are transferred to church paraphernalia in Moscow Orthodoxy.

Until the middle of the XNUMXth century in Muscovy, not "common" icons hung in churches at all. Each icon belonged to a given family; only members of a family or several related families - a clan - had the right to pray for it. Members of another family or clan did not have the right to pray to this icon. If they broke the rule, they were fined. Icons are seen not as an image, but as a kind of incarnation of a saint. They are required to fulfill the desires of the family and promise a sacrifice: decorate with flowers, hang bright rags; the candle is also regarded as a sacrifice. There were cases when icons were smeared with chicken blood or lard. If the icons did not fulfill the requests, they were punished: you carried them out of the church, turned them face to the wall, hung them upside down, flogged them with rods.

How does such "Christianity" differ from idolatry, and how does such an icon differ from a family idol carved from wood?

Because both these and many other facts (for example, about the chickens sacrificed to Christ) are given in an interesting book, the title of which very clearly reflects the questions that arise in a European: "Are Russians Christians?" For those who are interested, I can inform you that the author makes a positive decision: yes, in spite of everything, Russians are still Christians! The book, of course, has not been translated into Russian, which is a pity. It reads like a fascinating detective story.

But here the most important clarification is necessary: with all the features of dual faith, with all the signs of paganism that has grown into church life, exactly the same thing happens as with all other features of Russian archaism - they slowly but surely drift from West to East. And there comes a moment when Western and Eastern Rus' do not really understand each other.

At the turn of XY and XM! centuries, forty-six-year-old Vasily Sh (gray hair in his beard, demon in his ribs) marries twenty-year-old Elena Glinskaya. Glinsky just "you traveled from Lithuania"; Elena asks her young husband to shave off his beard. The tsar, who has found himself under the heel, shaves off... Church hierarchs dedicated a special council to this most important problem and considered: shaving a beard is a grave sin! Anyone who shaves will be excommunicated from the Church! The king was forced to let go of his beard again.

But after all, Elena, the Russian girl Elena Glinskaya, the wretched girl who got into bed with the elderly tsar, she, after all, proceeded from a different NORM. In Western Rus', Orthodox beards SHAVED.

When Dmitry Ivanovich, the so-called False Dmitry, in 1605 will not sleep after dinner, the priests will sternly reprimand him: there is no need to introduce "Latin" customs here! Orthodox sleep after dinner!

But in Western Rus', sleep after dinner is never

99

turned into a religious dogma, remaining a personal matter for everyone.

Thus, the customs and traditions of Muscovy permeate Christianity, and a completely bizarre version of Orthodoxy grows up, which it would be wrong to call Russian. This is Muscovite Orthodoxy.

Church of the Northeast

Everything that has been said so far concerns the whole of Russian Orthodoxy as a whole. All Orthodox Russias are subject to one metropolitan, first of Kyiv, since 1299 - of Vladimir. For a long time it was not at all obvious that different versions of Russian Orthodoxy were being formed in different parts of Rus'; it became noticeable only in the XNUMXth century.

So far, this is not very noticeable, but the Orthodox Church in the Northeast has also increasingly become the bearer of a local, archaic system of values: after all, the church clergy were also formed by local natives. And the most "solid" bearers of the most archaic values were the Trans-Volga elders: those who retired to the desert forests of the Trans-Volga region, setting an example and becoming bearers of qualities that were especially valued in the Northeast.

The keepers of such values, however, were all desert dwellers. Those who developed uninhabited, empty lands are "deserts". Indeed, by deserts they did not mean a geographical landscape where sands are swept, but forests and fields quite suitable for life, uninhabited or inhabited by Finno-Ugric tribes.

These were the most "correct" of the priests, who had the greatest authority. The spiritual symbol, the embodiment of the religious ideal of Muscovy, was Sergius of Radonezh, a student of the Trans-Volga elders and, of course, a desert dweller.

The biography of the saint is simple and highly instructive. Sergius's father, Rostov boyar Kirill,

100

seeing the subordination of his prince to the Moscow principality and the arrogance of Moscow officials, he moved to the small town of Radonezh. Radonezh lay to the east of Moscow, in a sparsely populated area at that time, and gave various benefits to the settlers. The brother of Simeon the Proud, Andrey, reigned there. The sons of the boyar Cyril, Stefan and Bartholomew, became monks. Stefan became abbot of the Epiphany monastery in Moscow, Bartholomew, who became Sergius in monasticism, went to the beyond the Volga forests, to the Trans-Volga elders. Later, looking for a spiritual achievement, he settled in a completely uninhabited area, among "forest solitude and wild animals." To the more and more famous hermit, those who thirsted for apprenticeship were settled. With the help of literally several people, Sergius of Radonezh built the Church of the Holy Trinity. The Trinity Sergius Lavra gradually grew nearby.

The city of Radonezh, by the way, could not compete with

monastery. He became sick and turned into a village. Now this is the village of Gorodok, Zagorsk District, Moscow Region.
last.

The saints who became the spiritual symbols of Western Christianity—Catholicism—were highly educated people. They created their own versions of Christianity and were able to convince other people to follow them. Such is the frantic Italian Savonarola, and the affectionate, kind to all Francis of Azis, and the fanatic Ignatius Loyola, founder of the Jesuit order. The Byzantine saints are the same: Kozma Indikoplo, Michael Psellos, Gregory Palamas. They are scientists and philosophers at the same time, their spiritual feat is impossible without a strong personal beginning.

In a word, both in the West, in Catholicism, and in the East, in Orthodox Byzantium, a saint is a person! An outstanding personality who managed to tell us about Christ, about the world and about himself what we still did not know.

But Sergius of Radonezh is not like that at all. He did not create any understanding of his own, neither faith nor mi

101

ra, no man. He, strictly speaking, never taught anything in his own name. In general, he tried to demonstrate his invisibility, insignificance, unimportance. In the opinion of the Muscovites, he became a saint because he was meek, humble, modest, hardworking and able to quietly, imperceptibly, but steadily and firmly accomplish his spiritual feat, bear his cross of service ... And service not only and not so much to Christ, how much to the Moscow state.

Let us note this circumstance, especially since Sergius of Radonezh is still only the very first Muscovite flowers.

Christianity, which has already acquired very specific features in Rus', is now becoming even more ... hm ... hm ... peculiar. This is increasingly a kind of northeastern or Muscovite Christianity.

HU-HU! centuries fanaticism, the cult of sacrifice, the cult of belonging to a group are growing. We have become especially revered holy fools, blessed, hermits, hermits, hermits - that is, those who seek the descent of a mountain spirit on them, but achieve by not complicating, but primitivizing their personality. In Moscow Orthodoxy, those who know God not rationally, through conscious efforts and spiritual improvement, but through simplification, even destruction of their personality, are increasingly revered; as if creating some area in the soul that can be filled

supreme power. Why should the higher power "fill" the empty soul? Where such confidence? But this, of course, is a despicable question of the "Latin woman", who always asks all sorts of questions, intends to understand something there, "wants to be smarter than everyone", cattle

such.

The veneration of the crazy, the obsessed, the mentally handicapped is, in fact, extremely far from Christianity in itself. The cult of the possessed is the cult of those into whom some unknown force has entered. Question: ka

102

what? If it is not very important what kind of power it is, such a person is easy to worship ...

The cult of the "blissful" holy fools allows us to draw analogies with the cult of shamans. A shaman is someone into whom some "other" power enters and who, thanks to it, becomes an intermediary between the world of people and the world of spirits. It is difficult, of course, to compare shamans - the most educated, most cultured people of their society, and wild, dirty creatures, not quite sane and even wilder than the average inhabitant of the North-East of Rus'. But in this sense, the analogy is the most accurate - in the holy fool, and in the blessed one, and in the shaman, an unknown force enters (it is not at all obvious that it is good).

The holy fool turns out to be a kind of shaman of the Christian world, and this level is even more primitive than the ancient Jewish cult of the prophets of the UP-II centuries BC. For the Jews, it was just very important: from whom does the message delivered by the prophet come? Who speaks his language? For the Jews, there were forces of good in the world, the source of which is the Lord God, and forces of evil, the source of which is the fallen angel of the Lord, Satan. We have to admit that for the Muscovites of the XMU-XV centuries this division is much less important. There would be power, and our business is to worship. Something in the spirit of worshiping the black stone of the Kaaba, the messenger of the cosmos, or the lightning that fell on the oak.

If we compare the spiritual life of North-Eastern Rus' and Europe, then we will have to compare it exclusively with the realities of the Middle Ages. In Rus'-Muscovy, what began in Europe with the Renaissance did not happen: there were no changes in culture. The culture of Muscovy in 1400, 1500, and 1600 is a medieval culture. If Moscow Orthodoxy is in some way similar to Catholicism, then it is medieval Catholicism.

The Catholic world lived through the expectation of the end of the world in the year 1000, a year whose "roundness" in itself was fearsome.

103

Orthodox in Rus' expected the end of the world in 1492 - in 7000 from the creation of the world. The seventh thousand years meant the seventh cosmic day, the Sabbath of the Lord, with which history ends.

The date of the doomsday was known exactly: the night of March 25, 1492. There was no such hysteria in any other Orthodox country, but in Rus' the calculations of Paschalia were brought up only until 1491. In relation to 1492, entries were made: "Woe, woe to those who have reached the end of time." Or even "more fun": "Here is fear, here is sorrow, as in the crucifixion of Christ this circle was, this summer and at the end appeared, in it your world-wide coming is tea." But 1492 is the time of the discovery of America. The time before the Reformation.

But the worst thing about the Moscow version of Orthodoxy is this... Christianity is strong in that it pays main attention to the personality of a person, demands a personal answer to the most fundamental questions of being. Man personally, individually is placed in front of the personified Universe — the Lord God. A person is simply forced, confessing and taking communion, to relate himself to the ideal and to realize his sinfulness. In himself there is a struggle between the soul given by God, and the created, that is, created, flesh - the same as in other animals. An imperfect person is placed in an imperfect world, his most important task is to improve himself, improve the world, fighting evil to the best of his ability, bringing a spark of the Divine spirit into the world.

Everywhere and always the Christian Church has worked with the soul of the individual, helping with all her might to this personal perfection. The very concept of personality is extremely important for the Church. After all, the Mahometans also revere God the Father, the creator of the world and man under the name of Allah. And they believe that man at the same time bears in himself the beginning of the Divine and the created. The Mohammedans have a poetic and precise definition covering Muslims, Jews and Christians.

104

Stian: "People of the book." People whose worldview grows out of the Bible are monotheists.

Christians are separated from Mohammedans and all other monotheists by faith in the Divine Person of Christ, Who Himself decides to atone for the sins of people. Christians believe that a person has the consciousness and will in order to separate good from evil and

freely choose good. Free will, personality, human independence are fundamental concepts for Christianity.

But the Orthodox Church in Muscovy least of all taught the idea of personal perfection. Personality was not particularly important to her.

The main thing that the Orthodox Church taught here was obedience to fate, humility, the idea of religious asceticism, sacrifice - as if in the name of Christ, but in practice - in the name of one's society and state.

The idea of self-sacrifice, of giving oneself for some common good, is getting closer and closer to the idea of religious asceticism and feat in the name of Christ. The very idea of sacrifice acquires religious features. The important thing is that you are ready to sacrifice yourself, to give yourself in the name of something... And in the name of what exactly you give yourself up - this is secondary.

The image of Sergius of Radonezh is just a model, a standard, an ideal for someone who does not at all strive for personal accomplishments. The image of a person who fundamentally refused to "smart" and "stand out". So to speak, the ideal
collectivist.

In conditions of isolation, through Orthodoxy, and so ready to compromise, not only many features of Russian paganism sprout... and that would be half the trouble. But many features of the Russian, or rather, Muscovite, folk character are also germinating. That character, which was formed in conditions of isolation from the whole world, and, moreover, in the conditions of the Slavic East - an excess of natural resources and the preservation of the wildest remnants that have long disappeared in the rest of the world.

105

Passion for Union

In the 10th century, the Orthodox world began to especially need the support of Catholics: after all, this Orthodox Byzantium, under the blows of Muslims, was shrinking like shagreen leather. Western countries, the countries of the Catholic world, have long since learned how to successfully fight the world of Islam. Let in the end all the conquests made during the Crusades be lost. These campaigns themselves fundamentally changed the balance of power. In the UP-X centuries. Islam was advancing and, among other things, conquered 70% of the territory of the vast Byzantine Empire. In XI--XU centuries. Islam only defended itself, waged positional wars on its own territory, and the Catholic world famously dealt blows to it.

In the face of an ever more real danger of the Turks conquering the remnants of the once glorious and powerful Byzantium, the Orthodox Patriarchs of Constantinople, Antioch and Alexandria turned to the Pope of Rome with a proposal of an ecclesiastical union. The calculation was that then the whole Christian world would help Byzantium against the Turks. Especially if the Pope proclaims another Crusade...

The Pope favorably reacted to the proposal of the Orthodox patriarchs. The ecumenical council, dedicated to the problem of the unification of the Church, was to take place in Florence in 1439.

And here it is... no, not even the Russian Orthodox Church. Here, rather, the Muscovite state in all its glory declared its rejection of the Unia.

Grand Duke of Moscow Vasily P Temny in the most urgent way "not. "advised" Metropolitan Isidore (of Greek origin) to go to the Cathedral and even directly warned: Muscovy will not accept the Unia! The rebellious Isidore went. On July 5, 1439, the Papal Curia and the Patriarchate of Constantinople signed an act on the acceptance of the Catholic dogmas by the Orthodox Church and on the supremacy of the Pope in everything

106

the Christian world; at the same time, Orthodox rites and worship were fully preserved.

Isidore returned to Muscovy in 1441 with the firm intention of carrying out the decisions of the Florentine Ecumenical Council. Apparently, he acted quite in the spirit of the Byzantine tradition. Isidore considered himself absolutely entitled to solve church problems without appealing to secular authorities. Possibly, poor Isidore did not even think that the secular authorities could themselves begin to decide which dogmas of the faith suit it more, which rites are "more correct" and allow the unification of the Churches.

Vasily the Dark acted in the traditions of not the Byzantine, but his own, Muscovite society. Metropolitan Isidore was arrested on his orders as a "Latin" evil deceiver" and imprisoned in the Chudov Monastery. Only after many misadventures did Isidore manage to escape to Rome. Among all the other legends about this period in his life, there is this one: Isidore invented a moonshine in prison and began to drive vodka for the first time in the history of mankind! I see no need to comment on this nonsense.

Later, Rome will try to ensure that Moscow fulfills the Union of Florence (after all, Isidore, the legitimate head of the Moscow Metropolis, participated in the Ecumenical Union).

Bor and left him with the rank of cardinal) - and, of course, to no avail. .

On December 15, 1448, the Council of the Russian Orthodox Clergy, at the direct suggestion of Vasily II Temny, elected another metropolitan, the Bishop of Ryazan and Murom, Jonah, of course, without the sanction of the Patriarch of Constantinople.

Since then, for more than a hundred years, the Moscow metropolitans have been elected bishops in Rus' without the ordination of the Patriarch of Constantinople. If we take things seriously, such as Apostolic succession,

1 Pokhlebkin V.V. History of vodka. M., 2003.

107

Divine grace and ordination, we have to admit: the Russian Orthodox Church ceases to be Apostolic for a long time. That is, external forms, of course, are preserved, but exactly what is external. The grace coming from the Apostles was not in the Russian Orthodox Church; there was not a whole period when she "barked" the Patriarchs of Constantinople for "Latinism" and did not want to maintain ties with the rest of the Orthodox.

In Muscovite Rus' itself, however, the actions of local bishops and Grand Duke Vasily turned out to be very popular.

After the death of Metropolitan Jonah and the appointment of a successor to Metropolitan Theodosius, but still during the life of Vasily II (approximately in 1461-1462), an unknown author wrote "The word is chosen from the holy writings hedgehog into Latin and the legend about the compilation of the osmago collection of Latin and about the overthrow of Stidor the charming and about the establishment of the land of metropolitans in Rustei, about the same praise to the right-believing Grand Duke Vasily Vasilyevich of all Russia.

In this long, clumsily titled work, equally clumsy in meaning, Greek Orthodoxy was declared to be covered with the "darkness of darkness", and LOSH countered it with "correct" Orthodoxy, Russian Orthodoxy. Vasily P, on the other hand, was declared the new Vladimir and, at the same time, the new Constantine. The claim is serious, but the fall of Constantinople in 1453 strongly confirms all the claims of the Russian Orthodox. The capital of Orthodoxy accepted the Unia and almost immediately found itself captured by the "nasty"! Is it possible to imagine a more convincing proof of the punishment of the Lord and the unrighteousness of Constantinople?!

Muslims, hardly wanting this, had a huge,

ALTHOUGH AND "bear" service to Muscovite Rus': at the end of the 15th century, all Orthodox countries, except for Rus', were conquered by the Mohammedans. Here is a confirmation of the correctness of the chosen path: the Lord has preserved the truth

108

the new, correct, righteous... call it what you will, the Orthodox Church, but the unrighteous, sinful, mired in "Latinism" has fallen.

After the Union of Florence and the fall of Constantinople, Muscovy, in its own opinion, finds itself at the center of the Orthodox (and thus also the Christian) world. And the Muscovite tsar takes the place of the Byzantine emperor - the guardian and guardian of the true faith.

This belief in its exclusiveness and uniqueness is, of course, very archaic and has nothing in common with Christianity. Christianity is by definition supranational. Quoting Christ about "There is neither Greek nor Jew before My face" has become a commonplace in the teeth. But after all, Christianity cannot be a tribal "Faith or some kind of truth, open only to "their own" on a national or ethnographic basis. And if it becomes, it is no longer Christianity. There is and cannot be any such "national Christianity" a-priori.

In the west of Rus', by the way, this is well understood. Convinced that they were not joking in Moscow and that indeed Moscow bishops arbitrarily choose for themselves a special metropolitan (that is, they actually set themselves apart from the rest of the Church), in 1458 the bishoprics of the Russian Orthodox Church in Lithuania broke away from the Moscow Metropolis. Constantinople gave the Russian Orthodox another metropolitan, and this metropolitan again sat down in the ancient capital, Kiev. Since then, the Orthodox Church in Southwestern Rus' is subject to its own metropolitan and is under the omophorion! Constantinople.

Let's call a spade a spade: the Moscow Metropolia is breaking away from the Orthodox Apostolic Church. And then the Orthodox Church of Western Rus' from

1 Under spiritual protection and authority.

109

took over from the Moscow Metropolis and remained part of the Apostolic Church.

In fact, this meant far more than that Muscovite Rus' considers itself free from the Union of Florence.

But the action of the Russian state in the person of Vasily 1 the Dark had several more consequences, and, moreover, incomparably more global:

1. The scandalous declaration of the Moscow Patriarchate as independent, i.e. autocephalous. So to speak, a declaration from a position of strength.

An interesting detail: officially in Rus', the patriarchal procession was introduced only in 1589. For more than a hundred years, the Moscow Metropolis, contrary to all canonical laws, existed de facto as an autocephalous patriarchy. And no one in Muscovy cared that it was completely illegal!

2. A break not only with Catholicism, but also with Byzantium and all European Orthodoxy.

3. Declaring one's own version of Orthodoxy to be the only true one, and denying the right of others to be
ing.

There is an old joke: "Be holier than the Pope." I don't know about the Pope, but Vasily the Dark managed to be more Orthodox than the Patriarch of Constantinople. The Grand Duke, in his naive, primitive atrocities, was convinced from the bottom of his heart that neither any Patriarch of Constantinople, nor even the entire Ecumenical Council, but precisely he, the Grand Duke of Moscow, was given the knowledge of the Truth. And the Truth in the last instance.

By the way, later Patriarch Nikon will behave in the same way as Vasily the Dark. When he needs to reform Russian (read: Moscow) Orthodoxy, he will turn to the authority of the Eastern patriarchs. Let them affirm that it is necessary to be baptized by pinching three fingers, not two!

The Eastern patriarchs will by no means confirm this, but

110

Patriarch Paisios of Constantinople even stated that it does not matter at all with how many fingers one baptizes and blesses, as long as "the one who blesses and the one who is blessed remember that the blessing comes from Jesus Christ".

But this did not prevent Nikon from doing as he saw fit, while directly relying on the authority of the tsar, placing the opinion of the head of state higher than the opinion of the highest hierarchs of Orthodoxy. State

more visible.

The heresy of the accumulators... or the heresy of the Josephites?

In Europe in the 10th-10th centuries, priests were the first to treat work as a matter of valor and honor, and thus set an example for the entire society.

In Rus' in the 15th century, people appeared who thought almost the same way. The nonpossessors got their name from the fact that they opposed the "acquisition" of land and other property by the Church. Not only that, the Grand Dukes generously endowed the Church with lands, serfs, and the treasury. Non-poor people, preparing to pass into another world, donated to the Church so that the holy elders would atone for the sins of these people.

In fact, more educated Orthodox are often proud of the fact that in Rus' there was no trade in indulgences - papers for the absolution of sins. The Catholic Church proceeded from the fact that over the centuries of prayers and deeds of holy people she has, as it were, a kind of reservoir of holiness, and from this reservoir one can draw, atoning for any, even the most terrible sin. And if so, why not sell some of this holiness for money? Let the sinner pay a little, and then grace will be poured out on him ... created not by this person at all, but by holy people over decades and centuries. More sin?

1 Buganov V.I., Bogdanov A.P. Rebels and Truth Seekers in the Russian Orthodox Tsernvi. M., 1991. S. 44.

You will have to pay more, because then you will have to spend more of someone else's holiness to atone for sin. For adultery you pay a gold coin, for a premeditated murder - a hundred ... roll, you are already clean and sinless!

Scary idea? Still... But what is better than what the official Russian Orthodox Church did? Before the end of the earthly journey, pay us, man. We will pray, pour out the grace we have accumulated on you, and you will enter the Kingdom of Heaven... through our prayers. That is, it is perhaps rather difficult to be saved by the prayers of a fat abbot, but on the other hand, we have a holy ascetic sitting in an earthen pit. So you, a sinner, let's pay the hegumen from the tsu, and the father hegumen will explain to the ascetic who to pray for, and how much.

I absolutely do not see how this practice differs from the practice of selling indulgences. The same indulgence, salvation through the labor of others, for money. Only here is a one-time indulgence, a simpler form.

The nonpossessors believed that everyone could save the soul

shu only by personal labor, personal effort of both hands and soul. And that there is no other way of salvation. The leader of non-mongers, Nil Sorsky, who founded a hermitage on the Sora River, instituted a regime of tireless work. And if the laity came to him for the salvation of the soul, Neil imposed obedience on them - to work or forced them to repentance. Personal, independent repentance, standing before God. It was cheap, but it required the expenditure of personal time, mental strength and labor.

The adherents of the official Church called themselves the Sithlanians after their leader, Joseph Volotsky (1439-1515).

In his monastery, Joseph willingly accepted material gifts and freed the donors from the burden of sins through the prayer of the brethren. Communication with Joseph Volotsky

b Kulpin E.S. The path of Russia. Moscow: Moscow book, 1996.

112

could fly a pretty penny, but it did not require any effort of thought, nor the work of the soul, nor physical labor.

The Grand Duke Ivan 11 became the supreme arbiter in theological disputes, as is customary in Muscovy. On the one hand, Joseph Volotsky proclaimed the divine nature of the tsar, who is only "naturally" similar to a man, "the power of the dignity is like from God." Volotsky called for obeying the Grand Duke and doing his will, "as if they were working for the Lord, and not for a man." Nil Sorsky disrespectfully believed that the Grand Duke had the same soul as all people, and it was necessary to save it, like everyone else.

But even in the preaching of Nil Sorsky there was something very useful... Nil Sorsky and other nonpossessors had nothing against taking lands and other property from monasteries and transferring them to the state. It was so attractive that Ivan was ready to support non-possessors at the Church Council of 1503.

And then the Josephites moved to Moscow. Not figuratively, literally. With the most severe subordination of the lowest to the highest in the Josephite system, it was not difficult for them to gather literally tens of thousands of people, many of whom did not even really understand what was happening. Constantly anathematizing and cursing Ivan III, the hordes of Josephites moved towards Moscow, to the Church Cathedral.

When Ivan III found out about this, he was terribly angry. Knowing the character of the Grand Duke Ivan, one can be sure that the Josephites cannot bear their heads. It was no longer about taking land from monasteries, but about life itself.

those who attempted to spew blasphemy against a sacred person.

But the anger itself turned against the already elderly prince. Ivan had a "hit", and in modern terms - a stroke. The entire right half of the body was taken away: the right arm, the right leg, the right eye, the right ear. Naturally, both Ivan himself and his contemporaries interpreted the "blow" unequivocally - as God's punishment. royal hand,

113

already brought over the Josephites, it sank without striking.

The non-possessors, of course, have not disappeared anywhere, but they have not risen higher either.

The doctrine of the non-possessors was discussed at the Church Council of 1531 and was condemned there - they no longer had the highest patron. Since then, it has been considered heretical, but after the death of Nil Sorsky, the doctrine of the taking of lands from the Church was substantiated in detail by Vassian Patrikeyev. Many of the ideas of the nonpossessors were used by Ivan's confessor Sylvester, and even for the heretics of the middle - the end of XVI centuries (Artemy, Theodosius Kosoy and others), non-covetousness turned out to be a very valuable ideological support.

It would be naive, of course, to think that if Ivan III had taken the side of the nonpossessors then, in 1503, everything would have magically changed, that both Muscovite Orthodoxy and all Muscovite Rus had instantly changed beyond recognition. But then, at the turn of XVI and XVII centuries, Moscow Rus could take a step towards the European path of development and did not. Of course, not everything would change absolutely from one step, but still ...

Acceptance of the idea "pray and work, then you will save your soul" would mean that an ordinary person does not transfer his problems to someone, but solves them himself.

And if we're talking about heresies... After all, it wasn't the Lord God personally who declared the doctrine of the non-possessors a heresy. People did it, and not the best people. The Lord Himself did not appear in pillars of flame and in a roar and did not declare with a thunderous voice what He Himself considers to be the truth. I dare to doubt that it was the nonpossessors who were the heretics in this dispute. It may very well be that the teachings of the Russian pardoners, the amazing Moscow Christians who worshiped their own tsar, were heresy. Maybe it's time to talk seriously about the "heresy of the Josephites"?

114

Myth-making of Muscovy

Any state needs to substantiate its claims. If only because it is very big and strong. As it was written in the official statements of the Russian Empire in the second half of the 20th century: "In order to resolve disputes between the Russian Empire and Britain, as well as striving to further expand the limits of the Empire ... the troops entered the limits of the Kokand Khanate ..."

Of course, the Muscovite state needed to substantiate its claims. In the absence of real rights to the lands of all Russians and grounds for puffing out cheeks, these grounds had to be invented.

The early versions of the Great Moscow Myth inevitably differed from the later ones. The only parts of this myth that have survived in all their glory are the archaic idea of the tribal unity of the Slavs and their obligation to obey Moscow. And, of course, the idea of the special role of Rus' Muscovy in the world, its exclusivity and superiority over other lands. The remaining components of the myth were later discarded as not corresponding to any information about the world and unable to withstand even the most timid criticism.

But in the XNUMXth century, especially in the deaf and wild for a celibate, meaningful arguments based on science were not at all obligatory; no rational comprehension of reality was needed at all. The then BBM was based on two simple stories: about the origin of Ivan the Terrible from the emperor of the Roman Empire Augustus and about the incredible antiquity of Christianity in Rus', including in Muscovy.

At the turn of HU-HU! centuries in Muscovy, the Rurik clan began to be withdrawn from the Roman Empire, considering him a descendant of Emperor Augustus. At a meeting with Polish ambassadors, Ivan the Terrible was quite serious, even with the "law

115

noy" proudly remembered that his family comes from "a relative of Augustus Caesar." History has not preserved evidence of how the Poles reacted. In fact, it was not appropriate for an ambassador to have fun when he heard that the respected monarch with whom negotiations were being conducted was a direct descendant of the Celestial Behemoth, or that he was the brother of the Sun and the Moon. After all, the ability to control facial muscles is one of the qualities required for a diplomat. The ambassadors of the European powers maintained a brutal seriousness in their negotiations with the Turkish sultan - brother of the Sun and the Moon - and with the leader of the African tribe of Kano,

a descendant of a very large, truly heavenly Bege
mota.

Communicating with Ivan 1\, Tsar of Moscow, the Polish ambassadors,
probably, also did not allow themselves to doubt the reported information. They probably
began to have fun, if not in Krakow, then at least not before they returned to their
courtyard in Moscow.

Unheard of antiquity of Russian Christianity

- This myth is even more colorful than Ivan the Terrible, descended from
Augustus: that Andrei the First-Called visited Rus', also in the gospel times. According
to one version of the legend (more reliable), he visited the Greek cities of the Black
Sea: Carykinthia and Panticapaeum. According to other, already quite fantastic
versions, he also visited Kiev ... Or rather, at the place where Kyiv arose much
later. And that Andrew the First-Called predicted the emergence of a mighty Christian
state on the East European Plain. The legend was overgrown with details, several
versions of it are known, for the most part completely fantastic.

Receiving ambassadors from the Pope, Ivan the Terrible said to them, also
quite seriously: "From the very foundation of the Christian Church, we accepted the
Christian faith, when the brother of the Apostle Andrei came to our lands.

116

whether ... and when Vladimir turned to faith, religion was spread even more widely ""!.

Rome was proud of the antiquity of its Christianity. The Apostle Peter, who personally
saw Christ, brought faith to Rome in the gospel times. | the century after the birth of
Christ was considered the official date of the Christianization of Rome. The dubious
legend about the coming of St. Andrew the First-Called, as it were, equated Moscow
with Rome ... yes, Is Con

stantin field.

The legend made hearts beat faster and chest puff out: after all, if we take the
legend seriously, then the Orthodox Church in the Muscovite state dates back to the
Apostolic times, at its origins there is a figure no less significant than the Apostle
Peter. The Russians adopted Christianity at the same time as the Roman Empire and
independently of it. Neither Rome nor Constantinople have the right of primacy, and
the Christianization of Rus' did not come from them, but directly from the Apostles.

There is a very piquant detail in this, which is directly related to the theme of
the book. In the end, according to legend, Andrew the First-Called did not get at all in his

wandering to Moscow and spoke his prophecy from the mountains above the Dnieper. Where Kyiv now stands. An elementary, downright childish question arises: why, in fact, is the prophecy talking specifically about Muscovy? Why is the "mighty Christian state" not Kievan-Novgorod Rus? Not the Novgorod Republic? Not the Grand Duchy of Lithuania and Russia, finally? Indeed, what grounds do Muscovites have to believe that prophecy has even the slightest relation to them?

Muscovy is so convinced that Moscow is not only the only "correct"... that it is simply the only possible successor to Kyiv, that Muscovy with extraordinary ease considered everything that had

1 Novikov M.N. Christianization of Kievan Rus: methodological aspect. M., 1991. S. 35.

117

take place in Kyiv. The question that I just asked, apparently, simply did not come and could not even occur to the Muscovite. Continuity along the Kiev-Moscow axis was obvious, the very idea of succession from Ancient Rus' to Novgorod and the Grand Duchy of Lithuania and Russia was wild, indecent, and perhaps smacked of religious blasphemy.

Kyiv and Novgorod, even Vladimir and Suzdal were well aware that they were taking over from the more ancient centers of civilization. Moscow was not going to take over from anyone. It intended to take root in Christendom as one of the original centers of Christianity.

Somewhat later, already in the 17th century, attempts were made to connect the beginning of Russian history with Holy Scripture, with the Bible. After all, the great-grandson of Noah, the great righteous man who escaped in the Ark with all the animals and plants during the Flood, was called Skif. And the sons of Scythian were called Sloven and Rus. Hence the conclusions were made - the Slavs and Russians descend directly from the forefather Noah!

From these myths, the idea of Moscow - the Third Rome - so naturally develops. The learned monk Philotheus of the Elizarovsky monastery near Pskov took into account both the destruction of Rome by the barbarians (not to mention the fact that this Italian Rome "fell into Latinism", that is, it also fell in its own way), and the capture of the Second Rome, Constantinople, by the godless Turks, deducing his classic formula: "Two Romes fell in their sins, the third stands, and four will not happen." Both the deification of Muscovy and its monarch smacks of frank paganism, especially in one of the three "Messages" of Elder Philotheus "The Message on

the sign of the cross!", but the Muscovites completely do not notice this, it would seem, the most important circumstance.

1 Oldberg A.L. "Three Epistles of Philotheus" (experiment of textual analysis) // Proceedings of the Department of Old Russian Literature of the Institute of Russian Literature of the Academy of Sciences of the USSR (Pushkin House). T. Khzhzh. 1974, p. 87.

118

However, there was Moscow and the second Jerusalem. Every year, celebrating Easter, the Patriarch of Moscow rode into Moscow on a donkey, imitating the ascension of Christ into Jerusalem. Blasphemy?! Probably, it depends on the point of view, the Muscovites, in any case, did not think so.

And arguing, of course, does not make the slightest sense. In a conversation with Possevino, who was trying to persuade Ivan U to Union with Catholicism, Ivan said: "What to say about Byzantium and the Greeks? The Greek faith is called because even the prophet David long before the birth of Christ predicted that from Ethiopia her hand would lead her to God, and Ethiopia is the same as Byzantium. But he, Ivan, does not care about the Greeks. He holds the right glorious faith, Christian, and not Greek. And what can I say to him about an alliance with people who shave their beards!

There is no more logic in this stream of nonsense than in Zhirinovsky's Falcon or in Fomenko's writings. The very case when people with intelligence and qualifications are forced to stop the "dispute" that is being conducted at completely different levels. Possevino is trying to prove or substantiate something, but Ivan dumps on him a pile of the wildest prejudices, "proved" by other prejudices, fictions and far-fetched "arguments". And what is the point of arguing with a person for whom there is no difference between Ethiopia and Byzantium?

Deification of the king

Indeed, beginning with Ivan III, the Moscow monarchs become not only the supreme arbiters in church affairs, a kind of secular heads of the Moscow metropolis, and then the patriarchy. They become objects of quite natural worship, to which all foreigners testify,

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Pushkarev G.S. Review of Russian history. St. Petersburg: Lan, 1999.

119

who visited Muscovy at the end of XV| - beginning of XVI century.

Isaac Massa believed that the Muscovites "consider their king as the highest deity"! G. Sederberg agrees with him: Muscovites "consider the tsar almost like a god"? And Johann Georg Korb: "The Muscovites obeyed their sovereign not so much as subjects, but as slaves, considering him more like a god than a sovereign"³³.

At a later time, of course, the subjects of the Russian Empire also realized that their official religion had this strange, not entirely Christian property. Pavel Florensky directly stated that "in the minds of the Russian people, autocracy is not a legal right, but a fact manifested by God himself, the grace of God; not human convention." M.N. Katkov wrote that "the Russian Tsar is not just the head of state, but the guardian and guardian of the Eastern Apostolic Church, which renounced all worldly power and entrusted itself to the care and care of the Anointed of God"?

"The truth of the autocracy of the Orthodox tsars ... is raised in some way to the level of a dogma of faith," says the pamphlet "The Power of Autocracy According to Teaching. words of God and the Orthodox Russian Church", published in 1906 in Moscow.

An interesting judgment was expressed by the All-Russian Local Council of 1917/18: for the imperial period, "we should no longer talk about Orthodoxy, but the reign of the VII." As you can see, not all Muscovites, not all

¹ Isaac Massa. Brief news about Muscovy at the beginning of the 16th century. M., 1937. S. 68.

E Sederberg G. On the religion and customs of the Russian people. M., 1873. S. 37.

In Korb I.G. Diary of a trip to Muscovy (1698 and 1699). SPB., 1906. S. 217.

. Florensky P. Around Khomyakov (critical notes). Sergiev Posad, 1916. S. 19.

⁵ Katkov M.N. About autocracy and the constitution. M., 1905. S. 14.

120

times and do not always insist on "kingdom". This

fundamental point.

As far back as the 10th century, the Old Believers declared that their faith differs from official Orthodoxy in that they "have no king in religion." The Old Believer text is characteristic: "The message against the worship of the two-headed royal eagle and the four-pointed cross" (1789).

Defending the canonicity of the deification of a person, the Muscovites refer to the experience of Byzantium ... In vain. In Byzantium, Orthodoxy and the empire were interconnected, but not inextricably merging beginnings. The emperor was never deified, and Orthodoxy could well be represented outside the empire, and even more so independent of the emperor.

Konstantin UP Porphyrogenitus (X century) argued in his writings that the emperor should rule "for the sake of TRUTH", "in accordance with law and justice", "as a servant and servant of God". If the emperor falls into sins, turns into a despot, he will become hated by the people and may be overthrown. The overthrow of the emperor who had fallen into sins, Constantine Porphyrogenitus, considered not only something natural, but a positive phenomenon, a manifestation of the will of God.

In full accordance with these ideas, a good half of the Byzantine emperors were forcibly removed from power, overthrown. Their fate is different: killed, blinded, imprisoned in a monastery.

In Muscovite Rus', it is believed that only in communion with God is the human nature of the tsar manifested. In relations with his subjects, he is God.

Ivan the Terrible quite seriously considers himself God, asking Kurbsky: "Who, after all, put a judge or ruler over me?"

Let's translate? The king quite seriously considers that his

1 Monuments of Byzantine literature. T. 2. M., 1969. S. 303.

121

a subject (a slave? Just as he must accept the fate given to him by God. For a subject, he, Ivan¹, is the same as God. Not any of the Byzantine emperors could have thought of such a thing. The Chinese emperor Qin Shi Huang tried to deify himself in the 3rd century BC; in China, this is the only case of its kind.

In Muscovite Rus', it is not about excess, but rather about the norm. A.K. Tolstoy speaks in the spirit that, they say, there were eras when "public opinion was completely absent." Not sure. Rather, it is the public opinion of Muscovy XVI centuries, even the "outrages" of Grozny were considered an indicator of his divinity. Religious and moral criteria for determining whether a righteous king rules over us are inappropriate here. The king has the right to complete arbitrariness, and one cannot expect from him rationality, logic, kindness, in general - comprehensibility by the earthly mind.

The very way of depicting the tsar, the way of writing about the tsar in Muscovy testifies to deification - and not at all in some figurative sense. X.

Images of the Tsar in wall paintings, frescoes are made according to the same rules as the image of the lives of the saints.

In Muscovite Rus', the writing of the title "Tsar" in official texts is carried out according to the same rules as God. The scribe does not distinguish between the King of Heaven and the earthly king - a human person sitting on a throne. Apparently, for the whole of society, these two personalities cease to differ - at least in principle.

Even the most natural liturgical texts are transferred to the king. Feofan Prokopovich meets Peter, who appeared at the party | the words of the troparion: "Behold the bridegroom is coming at midnight," referring to Christ. And no one expresses indignation, does not stop Feofan - including Peter himself.

122

In the "Service of thanksgiving... about the great God-given... victory near Poltava", written in 1709 on the instructions of Peter Feoktilakt Lopatinsky and personally edited by the tsar, Peter is directly called Christ, his associates are apostles, and Mazepa is Judas '.

Having received a blessing from a priest, Orthodox Christians kiss the priest's hand as a blessing. The Byzantine emperor also kissed the priest's hand. But the Russian tsar and emperor himself received a kiss on the hand from a priest! Who blesses whom?

Pious Alexander | kissed the hand of a priest in the village of Dubrovsky, who offered him a cross. The whole society perceived the act of the king as something completely special and extraordinary. The priest was so amazed by the act of the pious Christian king that, until his death, he did not speak of anyone else, except for Alexander, he kissed his hand, which he touched.

the royal lips were gone."

Archimandrite Photius Alexander also kissed the hand. But when Photius, having already blessed another emperor, stretched out his hand for a kiss to Nicholas I, he ordered him to be summoned to Petersburg, "to teach him decency"³.

I will also refer to the letter of Ekaterina and N.I. Panin: "In one place along the road, the peasants gave candles to put them in front of me, with which they drove them away." Apparently, for the peasants, the empress was a kind of living icon, and perhaps even a living deity.

But the brightest monument of Tsarebozhiya is well known

¹ Pekarsky P. Science and literature in Russia under Peter the Great. T. I. SPb., 1862. S. 202.

² Melnikov P.I. (Andrey Pechersky). Full composition of writings. T. HP. SPB., 1898. S. 365-366.

³ Schilder N.K. Emperor Nicholas I. His life and reign. T. 1. St. Petersburg, 1903. S. 700.

⁴ Soloviev S.M. History of Russia from ancient times in fifteen books. T. HM. M., 1966. S. 52.

123

ten to each of my readers without me. This monument stands in the middle of St. Petersburg, and without it it is simply unthinkable to imagine the ensemble of the Neva embankment, Senate Square, the surroundings of the Admiralty and St. Isaac's Cathedral. Poems, stories, poems were written about him, and a good half of them are called: "The Bronze Horseman".

Huge Bronze Horseman, a gift to Peter I from Catherine the Great", depicts the Russian Tsar in the guise of George the Victorious - that is, a saint of the Russian Orthodox Church. Can you imagine, reader, a more brazen and cynical blasphemy?

It makes sense to add that in the era of Muscovite Rus', up to the era of Peter I, those who died in the "sovereign's disgrace" were buried outside the cemetery - just like executed criminals, drunkards, suicides, drowned people, that is, as people who died non-Christian death.

From the point of view of Muscovite society, serving the tsar is a religious norm, and the tsar himself decides

whether the service meets the requirements for it. "Excommunicating" from his person and from serving himself, he thereby excommunicates from the Church and plunges the criminal into hell (that is, he manifests power equal to the power of God).

And "excommunicated" from the service falls into a mortal sin, comparable to the sin of suicide.

Holy country of the holy people

However, why limit yourself to the deification of the king, if you can deify yourself and all your land? Starting from the end of the 11th century, Muscovites begin to call themselves modestly: "Christian". So they call everyone who cannot be said to be a nobleman, boyar, priest. This is the name of the "black" people as a whole, the common people. Only much later, in the XY-XX century, the word began to be attributed to the class of farmers.

124

But after all, any self-name of a people - an ethnonym - presupposes opposing oneself to all the rest. If we are Russians, then everyone else is anyone, but not Russians. If we are Chinese... Germans... Dutch... And if we are Christians, what then? That's right, then everyone else is no Christian. Otherwise, they just pretend.

"They think that she, Russia, is a Christian state; that in other countries there are filthy, unbaptized people who do not believe in the true God; that their children will forever destroy their souls if they die in a foreign land along with the infidels, and only he goes straight to paradise who ends his life in his homeland, "testifies Konrad Bussov in his Moscow Chronicle '.

"If there were someone in Russia who had a desire to visit foreign countries, then he would not be allowed to do this, and, perhaps, they would even threaten him with a whip if he insisted on leaving, wanting to see the world a little. There are even examples of people who received a whip and were exiled to Siberia, who insisted on leaving and did not want to give up their intention. They believe that that person was seduced, and he became a traitor or wants to move away from their religion ... And they do not consider those who do not belong to their Church to be true Christians, "supports A. Schleisinger, who wrote this in 1584.

In those centuries, there was a custom according to which the ambassadors of other powers kissed the king's hand during a reception, and the king: "Having talked with the ambassadors of any state, he washes his hands in a silver basin, as if getting rid of something

clean and showing by this that the rest of the Christians are filth"?.

Let me remind you that in those centuries there was still a custom to wash

' Konrad Busov. Moscow Chronicle: 1564-1613. M-L., 1961. S. 133.

* Possevino A. Historical writings about Russia XY! V. M., 1983. S. 63.

125

after the funeral or after meeting the funeral procession. So what, the king considers the ambassadors to be aliens from the other world?!

And in fact, why not consider them aliens from there? Primitive man for a very long time considered only the creatures of his people - people. All other human beings were not human at all to him. Accordingly, he considers only his country, the country of his people, the place where a person lives. Those that inhabit other countries are either such two-legged animals that only look like a person, or ... the dead. The Papuans considered Miklukho-Maclay to be "a man from the moon", that is, a man who came from the realm of the dead.

And in Rus', even in the time of Nestor, they called themselves "Slovenes" - that is, those who had a word, who knew how to speak. Speakers of other languages were called so ob sho - "Germans", that is, deprived of articulate speech, unable to speak. According to Gogol, the WORD "German" in Little Russia survived until the 20th century not as the name of a specific people, but precisely in its original meaning: "We call a German anyone who is only from a foreign land, even if he is a Frenchman, or a Swede is all German."

And the old Russian "guest" in the meaning - "merchant" is directly derived from the name of a stranger from the other world. Initially, the "guest" was called the deceased, who came home from the churchyard, from the cemetery. So even the ancient Russian merchants before the christening of Rus', described by Ibn Fadlan or the Annals of Aachen, used to be afraid to eat the food offered by the "guests". After all, living people cannot eat the food of the dead. And on the Scandinavian merchant, talking in Novgorod with Sadko, something otherworldly also rested. Well, I didn't know for sure.

1 Gogol N.V. Night before Christmas // Gogol N.V. Evenings on a Farm Near Dikanka. Mirgorod. Tales. M., 1970. S. 94.

126

Novgorodian, where is the line between a merchant from a foreign country and a native of Koshchei's kingdom ...

With the adoption of Christianity, something seems to be changing, but how much? His own land, Rus', begins to be regarded as a holy land. Land where Christians live. Any other land is like unrighteous, sinful, inhabited either by monsters or terrible sinners.

But in the Middle Ages, hell and paradise were conceived within the geographic space: they could also be visited. Entering hell or heaven is a JOURNEY, moving through space. Dante Alighieri made an unusual, but JOURNEY into hell, purgatory and heaven.

Archbishop Vasily Kalika of Novgorod, in his letter to the Bishop of Tver, Theodore the Good, gives examples when the Novy Gorod navigators fell into hell or, wandering the seas, suddenly sailed to an island that turned out to be paradise.

If there are holy and sinful lands, pilgrimage becomes very important: a trip to a holy land in itself introduces one to holiness, simply by virtue of being in a holy place. It's like a trip to paradise.

Whereas a journey to a sinful land, especially to a non-Christian one, is a very dubious matter from a religious point of view.

There is evidence that under Peter, when young men were sent to Western Europe to study, their mothers and wives dressed in mourning. And the Patriarch begged Peter on his knees not to travel to the West and limit himself to looking at geographical maps. The king's journey abroad was an absolutely unprecedented event, even just frightening, "antichrist". Like the desire to become a dead man and continue to rule the country.

There is a story about a man who was captured in Persia. Relatives commemorated him as a dead man, and this helped him miraculously return from captivity. Persia is that world. To commemorate those who got there is quite right.

127

Indeed, it is precisely this behavior of relatives that helps to bring a person back.

A confessor in medieval Rus' asked a parishioner in confession: "In Tatars or in Latins in full

Or have you not been by your own will?" Or even: "Where did you think to go to another land?" And he imposed penance on the one who was in a foreign country or was even going to go there.

When discussing the marriage of Xenia Godunova with Duke Johann of Denmark, "Semyon Nikitich Godunov [the tsar's uncle] said that the tsar was truly mad, that he gave his daughter as a Latin and rendered such an honor to someone who was unworthy to be in the holy land — so they, Russians, on call their land."

This division of the world into one's own, righteous, country, and all other, unrighteous, taken together, has many most unexpected consequences. For example, the refusal to consider separately, differentiated all THESE "foreign" countries.

A.A. Bushkov considers it a sign of the Slavic origin of Mamai that the chronicler ascribes to him an appeal to "his gods", "Perun and Salavat, and Rakliya, and Khors, and his great accomplice Mohammed" ?.

But the fact of the matter is that for the chronicler it is absolutely unimportant what kind of land and what kind of people he is talking about. All the customs of all peoples, all their habits, all their religions and traditions are mixed with him into one inexpressive, identical spot everywhere: an unrighteous, alien, disgusting world. It is perfectly acceptable for him to call a mosque a church, a church a synagogue, and to ascribe to the Pope "a Latin prayer to Perun and Mahomet." Everything non-Russian has a common property - unrighteousness. For example, after the defeat of Kuchum in Siberia, the Cossacks, in their own words,

b Sigismund Herberstein. Notes on Muscovy. M., 1988. P. 67. V Bushkov A.A. Russia, which was not. SPb., 1997. S. 266,

128

building their temples and churches...". If Kuchum prays in the church, why can't Mamai appeal to Perun?

Another interesting consequence was many features of Afanasy Niki's Journey Beyond the Three Seas.
Tina.

"... Your sinful wandering! over three seas" - this is how the author calls his essay. Why sinful? But because the journey is made to an unrighteous land: this is an anti-pilgrimage, a pilgrimage almost to Satan.

In addition, in the 15th century, "overseas" countries are also called land countries where you can travel by land: France, Germany. The sea, according to traditional ideas, separates the realm of the dead from the realm of the living. So

Thus, completely real countries turn out to be, as it were, part of the kingdom of the dead, the other world.

In this light, "Over Three Seas ..." - it really takes on a very special meaning. Athanasius Nikitin, it turns out, travels, as it were, to the next world. To a land that has the properties of hell.

Normal Christian behavior is impossible in an unclean, non-Christian place.

Afanasy Nikitin is tormented by the fact that he cannot pray to Christ (but only to God the Father), does not observe the Easter holiday, fasts, etc. But in Chbsermensky land they cannot be observed. And you can't write and speak in the "holy", "righteous" languages - Russian, ceremonial Kovnoslav.

And Afanasy Nikitin wrote in Tatar, Persian, and Arabic. In an unclean, non-Christian space, one must use an unclean, "basurman SKIM" LANGUAGE.

Afanasy Nikitin constantly prays, in his "Walking ..." there are many prayer appeals, religious lyrical digressions. He acts as a zealous and, moreover, completely orthodox Christian. But he "has to" address God either as "ollo" (in Arabic), then in Persian ("badly"), then in Tatar ("Tangry"). He also uses Muslim prayer,

5-698-129

but next to it inserts "Isa ruhollo, aalixol" - that is, "Jesus, spirit of God, peace be with you."

It is bad for him without remembering the name of Christ, but he should also be called in the "Besermen" language.

"This perception is probably deeply rooted and perhaps goes back to archaic, pre-Christian ideas, which are then reinterpreted in a Christian perspective. With the adoption of Christianity, the holiness of Russia is determined by its religion, and it is remarkable that the inhabitants of this country - and above all the common people, the settlers - are called "kerestyans", that is, "Christians": the designation of common people by Christians is almost as unprecedented as and the name "Holy Rus"!, - testifies such a prominent scientist as Boris Andreevich Uspensky.

Yes, we have before us the clearest example of how the deepest archaism, which in happier lands disappeared in pagan times (for example, the ritual division into "own" and "foreign" land is present in the Ancient East, but it was not in the ancient world), in Muscovite Rus' grows into relations within the Christian

Stian world.

Only the sign has changed, the label of "ours" and "theirs". Now "our own" is true, Russian Orthodoxy. Orthodoxy, the essence of which requires clarification: that this is precisely Russian, correct Orthodoxy.

By the way, this completely pagan, completely primitive attitude towards oneself and others survived in Russia until the 20th century, and in completely primitive forms max.

The custom, when leaving for a foreign country, is to carry earth with you in a bag, near the cross, that is, to take with you "OWN", "righteous" land. In the twentieth century, the Russian emigration massively reproduced this custom, which came

1 Uspensky B.A. Dualistic character of Russian medieval culture // Uspensky B.A. Selected works. T. I. M., 1996. S. 349. |

130

from a tribal society (perhaps, there were not enough shamanic shouts and collective eating of human victims - but one should not expect too much even from the Muscovites). At the funeral of Chaliapin, his native land was ritually thrown into his grave so that he would be buried at least partially in "his", in the "righteous" land. And who threw it? The high-browed intelligentsia, the nobility, professors, people of art - people, it would seem, are very modern, educated and intelligent. But all this smacks of extremely archaic and sometimes looks rather gloomy - something like a fortune-telling in a bathhouse or a cult of "god" in the person of Ivan Besnov that ... oh, I wanted to say: "Terrible."

How much everything foreign is unrighteous for many Russian people back in the 19th century is evidenced by the text of such a fine connoisseur of folk customs and beliefs as N.V. Gogol: "... suddenly it became visible far to all corners of the world. In the distance, the Liman turned blue, beyond the Liman the Black Sea was overflowing ... on the left hand, the land of Galich was visible.

I ask you, reader: take a map and mentally stand in Ukraine, facing south, so that the Liman "turns blue" in front of you, and "the Black Sea overflows beyond the Liman." Well, on which side will you have the "land of Galich"? Well, of course, on the right hand! But the right side in popular notions is the "correct" side. And Gogol confidently placed the "wrong" countries on the "unrighteous" side. Naturally, he hardly thought about it on purpose and wrote as it was written. But the more valuable the testimony. Let us also note that "the land of Galich" for him is the land of unrighteousness, the land

foreign. Curious...

1 Gogol N.V. Terrible revenge // Gogol N.V. Evenings on a Farm Near Dikanka. Mirgorod. Tales. S. 163.

131

They slandered!

Even such a fine connoisseur of the history and culture of Rus', a scientist of international class, like B.A. Uspensky, speaks of the archaism of "Russian culture" as a whole. But he himself analyzes, unwittingly, texts that testify to Moscow culture!

Everything that has been said above about the cult of the tsar and about the cult of the country and the people is little or not typical of Western Russians or Novgorodians - the North-West of Rus'.

Novgorod navigators, children of their time, could land on the island, which turned out to be heaven or hell. Novgorodians have finally ceased to confuse the other world and the countries of the "Circum-Baltic" countries well known to THEM. When they get to Scandinavia, Germany or Denmark, they do not even think of being ritually cleansed or switching to "unrighteous" languages.

In Novgorod itself is the German Court, a fairly large quarter where the Germans live. And there is no evidence that Novgorodians hate and despise them at least a fifth of the way Muscovites did towards the Germans of Kukuyskaya Sloboda (which was discussed in detail in due time). And in any case, for the Novgorodians, the Estonians, Germans, Swedes, Finns, Danes, Latgalians and Livs, who are well known to them, clearly do not cause fear in any way that their fatherland is the world of the dead.

Moreover, there is nothing of the kind and cannot be in the Grand Duchy of Lithuania. If the Orthodox inhabitants of the Grand Duchy of Lithuania were ritually cleansed after each meeting with a Catholic, they simply would not be able to do anything else. Not to mention the fact that the Russian gentry, the Orthodox, are constantly at the court of both the Grand Duke and the King of the Commonwealth, and even travel with embassies to other countries.

Moreover, even if Possevino, Herberstein,

132

Bussov, Massa, Söderberg, Korb and call the country they visited Russia, they all show very precisely where exactly this country begins and where they entered its borders. Of course, this is Muscovy. The Grand Duchy of Lithuania is not at all a country whose terrible customs are so relished by foreigners.

Reprisal against Western Russian Orthodoxy

It makes sense to recall that for almost a hundred and fifty years, from 1458 to 1596, there was a Kiev Metropolitanate that was directly subordinate to Constantinople. There was a whole cultural and historical world, more than ten bishoprics, uniting the right of the glorious Western Rus'. These were Russian Orthodox people, but, moreover, they did not want to have and had nothing in common with Muscovy.

Let me suggest that Western Russian Orthodoxy was characterized by neither the deification of the monarch, nor the deification of their country and themselves, nor the merging of Church and state. And what kind of monarch would Western Russians make likeness of God? Grand Duke Alexander, a staunch Catholic? The first king of the Commonwealth, Sigismund, who demanded that the Orthodox go to a union with the Catholics IOM?

Stop distinguishing between the Orthodox Church and a Catholic-led state? This is like a bad joke. Deify yourself? Not a very simple event in the conditions in which Western Rus' lived.

Undoubtedly, the Russian Orthodoxy of the Kyiv Metropolis was also incomparably more modern, devoid of the archaic features of the Orthodoxy of North-Eastern Rus'. That's just released to him was a little, Western Russian Orthodoxy.

After the Unia of 1596, the Orthodox Church in Za

133

Western Rus' generally disappears for a while. That is, the glorious right remains, but the Church as a public institution disappears. The Orthodox Church was restored only in the 1620s, and already with an unambiguous orientation towards Moscow.

These are the times to which the world of Gogol's "That Race of Bulba" is close. Well, since the middle of the XNUMXth century, when the two fraternal peoples were reunited forever, the Orthodox of Ukraine turned out to be, without even entering the Moscow Patriarchate.

riarchy, under its most powerful pressure. In 1839, even the Uniates, who preserved Orthodox ritualism, were torn away from the Catholic Church and, so to speak, poured into the ranks of the parishioners of the episcopates of the Moscow Patriarchate.

I can't say with certainty how the features of the people's worldview, peeped by Gogol, are explained: either they were from time immemorial in Ukraine, or they had already disappeared and were then planted again in the decades and centuries of the domination of the Moscow Patriarchate and the forcible introduction into the souls of the Moscow version of law.
Slavia.

Results

One of the components of the Great Moscow myth: Russian Orthodoxy in general, or even Orthodoxy in general, is attributed to the specifics of one of the versions of Orthodoxy - Moscow. But this is a lie that makes sense only if we continue to reduce the general to the particular: the history of all Orthodox Christianity to the history of what happened in Muscovy.

Let's clearly name those points on which Moscow Orthodoxy clearly differs from any other versions of it:

1. Deification of your king.
2. Deification of their territory.
3. Merging the Church with the state.
4. Adoption of the customs of one people (Muscovites)

134

as sacred customs and as a standard of customs obligatory for a Christian.

I declare with full confidence: these traits are absent not only among Catholics, but also in European Orthodoxy. There is nothing similar in the Greek, Serbian, Bulgarian, Georgian, Cypriot, Albanian autocephalous churches. Unfortunately, I cannot add the same about the Orthodox Church of Western Rus'. At the turn of the 19th century] and the 17th centuries, the Kiev Metropolitanate ceased to exist, having not had time to grow up to become the Western Russian Patriarchy.

But in those one hundred and fifty years in which the Kiev Metropolis existed, everything that was said about other Orthodox churches applies to it. Orthodoxy in Western Rus' was not Moscow.

Chapter 6

MOSCOVIA WANTS TO BE RUSSIA, OR
THE STRIPPING OF EUROPE IN
THEMSELVES

The king rides on a horse, in a brocade jacket, And
the executioners go around with axes - They are
going to amuse His mercy,

There someone to cut or hang.

And in anger, Potok grabbed the sword: "What
kind of khan in Rus' is self-willed ?!"

But suddenly he hears the words:

"That earthly god rides,

Then our father will deign to execute us!"

Count A.K. Tolstoy. Start

In 1547, the seventeen-year-old Grand Duke Ivan Vasilyevich
officially takes the title of tsar. I have not been able to determine the
origin of the title. One version is the eastern version of the Latin saezag -
that is, Caesar. In the west of the empire, the word was pronounced as Caesar,
and from him - the king. In the East, the same word was pronounced
"caesar", and hence the king. In the twentieth century, the German "Kaiser"
also went from here.

135

Another version is given by N.M. Karamzin: "This name ... is an
ancient eastern one, which we made according to the Slavic translation of the
Bible and was given to the Byzantine emperors, and in modern times to
the Mongol khans, having in Persian the meaning of the throne or supreme
power; it is also noticeable in the ending of the proper names of the
Assyrian and Babylonian monarchs: , Falassar, Nabonassar, etc.

Speaking frankly, Karamzin's version (I haven't found it in anyone
else) seems to me surprisingly unconvincing at once for many reasons. In
books in the Slavic language, Babylonian, Persian, Assyrian, Egyptian, as
well as Roman and Byzantine emperors were indifferently called "kings".

s. The confusion was incredible.

In Rus', beginning with Yaroslav the Wise, the Great Kievan princes bore the title of Caesars. Then there were three Caesars-emperors in the world: Byzantium, the Holy Roman Empire of the German nation, and the Caesars of Rus'. So, in terms of its real content, the title of the Moscow Tsar is clearly higher than the royal one.

Ivan III titled himself the Grand Duke, "Sovereign of Moscow and All Rus'", and unofficially - the king.

Vasily III in an agreement with the Holy Roman Empire in 1514 was called "Caesar", however, the agreement was not signed until Vasily removed his claims and remained "simply" the Grand Duke.

Ivan I^U completes the process of turning the Moscow princes into tsars, laying claim to all Russian lands. As we will see later, in reality, Moscow claimed not only Russian lands, but even this original name was very aggressive.

However, European countries recognized this title even after him very slowly, and the Grand Duchy of Lithuania and Russia and Poland did not recognize this title at all. And so he remained for them "just" the Grand Duke of Moscow.

This despite the fact that formally Ivan I^U had the right to

136

the Lithuanian crown - when the son of Dmitry Donskoy, Vasily I, escaped from Tatar captivity and ended up in Lithuania, Grand Duke Vitovt released him, only marrying his daughter. I

The grandson of Sophia Vitovtovna, Ivan NSh, himself married the niece of the Byzantine emperor. Sophia Palaiologos brought him three wagonloads of liturgical books, two golden peacocks that had once sat by the throne of the Byzantine emperor, a coat of arms - a double-headed eagle, and the right to the title of Emperor of the Eastern Roman Empire. Inciting Vasily III, father of Ivan T^U, to take part in the Crusade, foreigners were ready to call him "Tsar" ... if he agreed to the campaign. True, Vasily Ivanovich refused.

Ivan I¹ \ accordingly had the right to this title, but he was stubbornly not allowed to become king. If we use the word "imposter" in the literal sense, then the Grand Dukes of Moscow before Fyodor Ivanovich are impostors: they call themselves tsars, but this title does not exist for those around them. So gullible idiots plow open their souls and pockets before the "prince", "professor" OR "winterer", and the policeman is already professionally selected.

The first of the "chosen ones"

The insane, hopeless nightmare of the reign of Yves on Vasilyevich the Terrible, Ivan PU, has attracted researchers for centuries with both miraculous excesses and their sheer inexplicability. Much in his reign already in the 17th-15th centuries began to be explained by personal reasons. And no matter how one treats this person, one must admit: the fate of Ivan himself is difficult, full of losses and cruelties committed against him. Far from being only sentimental ladies, their hearts contract painfully at the thought of a three-year-old orphan who suddenly became the Grand Duke.

A three-year-old child who has lost his father is always

137

hard. A three-year-old kid who is made a monarch because his father was the Grand Duke is especially difficult. We need a kind, intelligent environment, we need the consensual love work of many people, so that a normal person would grow up from a baby, without psychological traumas, without a desire to compensate for them, or even just to avenge oneself. And little Vanya, the son of the late Grand Duke Vasily III, became a monarch in a very disadvantaged country.

Even much later, when the draft state is fully formed, they will rebel against it. At the beginning, HU! centuries, there was still a struggle between the central government and the remnants of other times. And if you call a spade a spade, it was not about survivals, it was about choosing the path of development.

The end of the XNUMXth-XNUMXth century is, after all, not just a time of slashing the morals of Rus'. This is the time when the whole country, including the highest aristocracy, turned into serfs and rednecks. Commercial executions existed for both boyars and princes, and there was no one whose rights were protected; no one who is protected from arbitrariness, cruelty and violence.

"The power that he (the Moscow prince. - A.B.) has over his subjects, he far surpasses all the monarchs of the world. He oppresses everyone equally with cruel slavery... They all call themselves serfs, that is, the sovereign's slaves...', Gerbershtein testifies! If necessary, many testimonies can be cited, and they are all very similar.

XV-XM centuries - just the time when, according to R. Pipes, "the state swallowed society piece by piece."

Russkaya Pravda of the 10th-12th centuries knew many social groups, each with its own rights and duties, each different from the others, each with its own place in life. "Sudebnik" Ivan Sh does not know any

| The history of homeland. People, ideas, solutions. M., 1991. S. 35.

138

social groups, except for "service" and "unemployed" people. According to the Sudebnik, in Muscovite Rus' there are no estates, no different groups of serfs, no distinctions between the peasantry and the nobility. None at all, or they don't have any significant meaning at all. There is only a difference between those who serve the state and those who do not.

In 1491, the Ukhtom prince, the nobles on Khomutov and Archimandrite Chudovsky were beaten with a whip. These people would be guilty of presenting a false letter, as if on behalf of the brother of the Grand Duke. For business? Maybe. In the end, the "young peasant woman" in 1856 on the Sennaya, at five o'clock, was also beaten, probably for some kind of crime.

Almost all the principalities captured by Moscow, with the possible exception of Ryazan, were strongly influenced by the Grand Duchy of Lithuania and knew very well that the customs of Muscovy were not the only possible variant of state structure. The memory of Lithuanian power and local liberties was especially strong in Tver, which was so closely associated with the Jagiellonian dynasty. The princes from the former independent principalities, for whom the pejorative word "knya zhata" was coined in Moscow, wanted to live in Orthodox Muscovy, but just as much wanted vassalage relations, desperately resisted turning them into "sovereign's lackeys" and equalizing them with everything the rest of the "draft" population.

Even in Moscow itself, the boyars struggled to defend their independence from the authorities. They defended, again calling a spade a spade, not the draft, but the European version of feudalism. With the inalienable rights of at least the tops of the feudal lords, limited by the rights of the monarch, with the collective adoption of the most important decisions ... A phenomenon was taking shape that until the beginning of the 18th century would be called the "terrible" word "boyar opposition". Both in the historiography of the Russian Empire and in the historiography of the USSR, this phenomenon will be desperately

139

walk. After all, it's terrible to think about the boyars, they didn't want to be "sovereign's lackeys" in any way. Everyone played the fool, everyone demanded some rights, some guarantees.

Indeed, it was relatively simple with the peasantry, the nobles served, standing up on their hind legs for the pain ... I wanted to say, for the estates. There were no townspeople, fortunately for the Moscow princes, in their country. But the boyars were still snarling.

Somewhere nearby, a relic of Ancient Rus', Novgorod, was an eyesore, be it wrong. He set a terrible example of disobedience to the authorities and even the needlessness of the princely power itself.

To the west of Vyazma, as soon as they crossed the Lithuanian border, the "sovereign's servant" became a man again, and moreover, a gentry, who had the right to send embassies to foreign courts, the owner of the right of confederation and rokosh. A stinking merchant, who is spelled "with vich" - that is, by name and patronymic - an unnecessary honor, son of a bitch; Some kind of Vanka Ivanov became a respectable merchant, a member of the community, and even the magistrate himself. And even with everything, a smelly little peasant, crushed to the ground, only after moving abroad, became "suddenly" not a trembling creature, but one who has at least some rights. This circumstance also had its corrupting effect on all classes and estates.

Very often statements are heard that in Moscow Rus XY! century there were only two forces: communal, pre-state structures and the despotic power of the king. As soon as the power of the king weakened, the central government as a whole, the communities lost ties with each other, they began to neglect the goals and integrity of the country. The state was disintegrating, the screws had to be tightened again...

I dare to say that there was also a third force, and

b Burovsky A.M. Fathers of Russian cities. M., 2006.

140

It was called "the European way of development". And in the new city, and in the Lithuanian version.

The "ruler" under the young Grand Duke was his mother, Elena Vasilievna Glinskaya, a cruel, domineering woman who needed power not for her son. Behind Glinskaya, by all accounts, stood her lover, Prince Ivan Fedorovich Telepnev-Obolensky. And, of course, the feudal clan of the Glinsky princes.

They say that he who has lost his father is half an orphan, and only he who has lost his mother is a complete orphan. A three-year-old baby will immediately become a complete orphan with a living mother. Never loving, not respecting her husband, Elena Glinskaya did anything - a lover, clothes, books, but most of all, of course, power. But not a son. Little Zvan will forget to change his shirt, give him food or drink. Moreover, no one will be interested in whether he slept well, whether he is sad, whether he is bored, whether he is scared, whether he is lonely.

The boyar opposition was led by the brothers of the deceased Vasily III, the appanage princes Yuri Dmitrovsky and Andrey Staritsky. The first was imprisoned almost immediately, the second - in 1537. Both were starved to death. Rus' adopted a lot from Byzantium, there are no words, but who said that it was only good?

In front of the eyes of a three-year-old kid, the closest, blood relatives to him people grappled in a mortal struggle. When growling, maliciously laughing people with weapons burst into the bedroom - in vain the baby will ask, beg not to offend, not to kill, to leave his beloved uncle with him. Then the blood flooded the shirt, the face of the baby, the child was roughly torn away from the dying, struggling uncle. And when, years later, the prayers and howls of the boyars and their children ascend to him, whose voice will he hear behind the prayers?

In 1538, his mother, Elena Glinskaya, died (most likely poisoned). This was whispered in the Kremlin, and it is difficult to say what the boy heard, what he understood from

141

whispers. The power of the Belskys, Shuiskys, Glinskys at court resounded with wild arbitrariness, not only in relation to the "taxable" strata or the nobility. Having already become a deadly monster, Ivan I will remember how Shuisky was lounging on the bed of his late father, throwing his legs in boots on her. With glasses of their own blood, the boyars will pay for every crack, for every speck of dust on these boots of Shuisky. But there will be something to pay for.

Then, in 1538, 1540, the Grand Duke, a boy of the age of an elementary school student, could simply interfere with the boyars, who were deciding either state or some of their own issues. This child could be thrown away, humiliated, driven away, publicly expressed their contempt.

Most people, unfortunately, are most interested in all sorts of details of cruelty, crimes and executions in Ivan's reign: who was "cut in the joints", who was fried in a frying pan, whose thirteen-year-old daughter Ivan beat with a staff with his own hand, and

whose first he gave to the amusement of the guardsmen. Whose children did he feed to the bear, and who did he impale to the laughter of the wild Circassian Marya Temryukovna.

The voluptuous savoring of vile and miserable details, alas, corresponds to the passions of a great multitude of people both in our times and in those times. But if you seriously ask yourself the answer to the question "why" - it would be nice to imagine the not flushed, grinning muzzle of a sadistic king, looking at the art of executioners with eyes burning with delight, with saliva flowing through the yellow stumps of his teeth. And a baby of 4, 7, 10 years old, wandering through the Kremlin passages, swallowing tears of resentment, while no one sees him. An absolutely lonely little orphan in the world, to whom no great princely signs of power and gold-woven clothes are

power to replace mom and dad.

It has long been known that the most terrible criminals grow up not because of a lack, but because of an excess

142

severity. Most murderers, executioners, robbers were treated very badly in childhood. Ivan 1 is a typical example of what an unwanted child who is severely offended can grow into.

In order to distract the Grand Duke from public affairs, the boyars developed not the best features in him. The historians of the Russian Empire are at least cautious about the "cruel inclinations" and "improper games" of little Ivan. Soviet historians went to great lengths without telling a word about how the future autocrat at the age of 5-6 had fun, burning alive, opening cats, dogs, pigeons, breaking or tearing off their paws. At this time his mother was still alive; it would seem that this is just the occasion to show the most parental severity: so that the little Ghanaian could not sit and simply would not dare to repeat such nasty things.

But, apparently, Elena Vasilievna really had other, more important occupations for her. The boyars, calling a spade a spade, are simply corrupting the future tsar - as long as he does not interfere with them, is not interested in governing the country.

Not for the first time and not for the last, the created evil will fall on the corrupters themselves; examples of this can be seen at least in this book. A believer cannot fail to see the Finger of God here; Let atheists see Evolution, Oxygen, or the manifestation of the laws of hereditary hairiness of goats.

In 1543, Ivan, on the advice of his uncles, the princes of Glinsky, produced a kind of "palace translation"

mouth "- only not from below, but from above. Having removed the boyars from power, Ivan put "his" people in key positions - that is, courtiers-nobles.

On January 16, 1547, Ivan was crowned king, and in June of the same year, 1547, he removed from power the last boyar group that still stood at the throne: his mother's relatives, the princes of Glinsky. A popular uprising began in Moscow, one of the Glinskys was

143

killed; Ivan did not like his relatives, and at best (for them) remained completely indifferent to them. Or (also at best) he took the opportunity and threw it aside like a rag.

At the same time trusted people were sent to Poland; among other things, they must hint that the tsar is coming of age, that he would like to marry... The Poles did not understand the hint. Historians of the Russian Empire, loyal to Ivan, explain this by the fact that, they say, the times of Yaroslav the Wise have passed, Rus' did not have the former strength and wealth. But I will say simply and rudely: Muscovy is not Rus', and there is no point in clinging to someone else's glory. Muscovy has neither the strength, nor the wealth, nor the reputation of Kievan Rus.

And Ivan had to marry Anastasia Zakharyina. Let the reader judge for himself what is a great mockery of common sense, the natural order of things and even physiology itself: a seventeen-year-old Grand Duke or a seventeen-year-old husband. But just as an unmarried priest could not get a parish, so an unmarried king could not rule. Ivan needed to get married, while Anastasia, by all accounts, turned out to be an affectionate, kind and intelligent girl and had only a good effect on the king.

By 1548, there was what began to be called the Chosen Rada, that is, the Chosen Council. The relatives of his wife, the tsar's bed-keeper, Alexei Fedorovich Adashev, a native of the Kostroma nobles, the confessor of Ivan, entered it! Kurbsky.

And later, similar circles of trusted persons will arise under tsars, especially under young tsars. Can't the tsar himself keep track of everything, keep abreast of all the affairs and at the same time reform the entire state?! Helpers are needed, and in the state apparatus, especially in the ranks of the aristocracy, there are too many opponents of reforms. Too few personally dedicated people. And the king creates a group of like-minded people

144

lennikov. Then the roads will part, this is clear, but then, at that moment, of course, they are of the same mind! On those whom he himself personally raised from non-existence, the tsar can lean without fear as on faithful, reliable tools (it is tempting to say "cogs").

In the circle of these people, you can discuss anything you want, their connections are informal, and they are not connected with anyone by any too strong ties. It's like a circle of intellectuals solving a problem by means of "brainstorming". We packed up, went to a recreation center or a secluded hotel, worked for a week... the draft solution is ready!

In conditions where the apparatus is unreliable, the aristocracy is oppositional, and both are poorly cultured and not intellectual, the value of such a circle can be very high. Such a circle can indeed give the tsar a very large intellectual capital, which he will later pass off as his own. And the descendants, including historians, will be surprised at the clarity of the king's thoughts, the depth and strength of his thoughts. But the fate of the members of the circle is predetermined, and one must be the most naive, like a Muscovite, not to understand this.

The "chosen ones" themselves can, of course, be sure of their bright future and already accomplished career... But, firstly, they have already done their job. What the king needed was there. Secondly, the tsar has matured, evokes respect due to his rank, and let the aristocracy or the highest layer of the bureaucracy try to blurt something out there ... The price of the first "friends" is going down. Thirdly, they, once "chosen ones", now have information about who actually invented this or that, who is the author of an innovation or a successful formulation. And why does the king need these witnesses?

One enters the "beloved council" strictly according to the monarch's will; there are no formal criteria for belonging to it, there is no protection of its members from arbitrariness - after all, even formal ranks for a member

145

stvo in the "Rada" is not given. The king ordered - there is glad. Fuk nul the king - and there is no joy. Comfortable!

Peter I, and Peter III, and Alexander I, and Alexander I had their own "rad" in their youth. All members of all "rads" ended equally sadly. None of them survived their short-lived, sickly sovereign Ivan U, despite the fact that only Macarius was much older than him.

But only Macarius, who was also protected by the position of metropolitan, the head of the entire Russian Church, certainly died a natural death, and at an advanced age, according to the concepts of that time: at seventy-one years. Ironically, he is the only member of the "chosen council" who is a convinced supporter of strengthening autocratic power.

The Archbishop of Novgorod, since 1542 the Metropolitan of All Rus', a Josephite and an enemy of church lands retreating to the state, he even writes the Book of Powers, substantiating the strengthening of autocracy and the position of the Church, which, according to Macarius, should support the state and its head, monitor all the formalities of the cult, and at the same time to acquire land.

Sylvester, a priest from Novgorod, served in the Annunciation Cathedral of the Moscow Kremlin from the 1540s. How he got to Moscow from Novgorod and whether there is another gloomy secret behind this, I have not been able to establish. He advanced during the Moscow uprising in 1447, delivering a diatribe against the tsar. The king was very pleased with the speech.

Later, Sylvester became close to the tsar's cousin Vladimir Andreevich Staritsky, and through him to the opposition boyar groups.
kami.

In the 1560s, Sylvester was accused of the death of Ivan's wife, Anastasia, removed from the court, took monastic vows, and lived in northern monasteries. He died in 1566, most likely a natural death, but it is possible that he was from

146

equals. And that Sylvester was removed from government is no longer an opinion, but a fact.

The most famous of Sylvester's deeds was the list and revision of Domostroy. In those times, the "tops" in Muscovite Rus' were much more Christian than the semi-pagan "bottoms", and it was to them, to the boyars and the top of the nobility, that Sylvester addressed.

Mikhail Fedorovich Adashev was in charge of the personal archive of the tsar for many years, kept the seal "for urgent and secret matters." He supervised the compilation of materials for the official category book and the "sovereign genealogy", the materials of the official chronicle "Chronicler of the Beginning of the Kingdom". He led diplomatic preparations for the annexation of the Kazan and Astrakhan khanates, led engineering work during the siege of Kazan.

Conducted diplomatic correspondence for the preparation of the Livonian war, together with the deacon I.M. Viskovaty and was in charge of the foreign relations of Muscovy in the early years

WAR.

In 1560, Adashev was accused of poisoning Anastasia, sent as governor to Livonia, where he showed himself "badly" - as an opponent of the further conduct of the war. In 1560 he was taken into custody in Yuriev, where he soon died on the eve of the massacre.

It makes sense to trace the fate of another "promoted" of that time, Ivan Mikhailovich Viskovaty. Head of the Posolsky Prikaz since 1549, Duma clerk since 1553, since 1561 - "printer", that is, the keeper of the state seal, he is a zealous supporter of the Livonian War and is preparing it together with Adashev. But as soon as Viskovaty sees a real war and assesses its consequences, he immediately becomes its consistent enemy.

For participation in the boyar conspiracy, relations with Poland, Turkey and the Crimea, Ivan Mikhailovich Viskovaty was executed in July 1570. If I'm not mistaken, cut at the knuckles... or fried in a frying pan? I do not remember. In any case, not impaled and not burned - this

147

exactly. Is it necessary to explain that he never "dealt with" Poland and the Crimea and that all accusations are sheer rubbish?

However, what difference does it make how he ended up and which of the tsar's assistants?! After all, the main thing is the interests of the state. And then, in the late 1540s, a brat with pathological inclinations, who became the Grand Duke and Tsar, receives a whole bundle of excellent ideas.

For example, the Sudebnik, published in 1550, which went down in history as the Sudebnik of Ivan [I] - what, personally, did the tsar write him, at his 20 years old? While the ideas are received, people are no longer needed, the apparatus creaks, but takes on the execution of what is ordered, the reforms of the 1550s began.

Ivan [I] published the Sudebnik in 1550, introduced elected zemstvo authorities instead of governors, created a system of orders, introduced a census of land and population with the distribution of this land and people to the nobles. With the great help of Macarius, in 1551 he even created a new legislation - Stoglav. The text of the new code consisted of one hundred chapters, hence the name.

In 1550, Ivan created 6 infantry regiments from "non-hard" people, the main weapon of which was the squeaker - a gun loaded from the muzzle. Streltsy regiments grew in number all the time, and by the end of Ivan's reign there were no longer 3 thousand, but 12 thousand.

The Code of Service of 1555 determined in detail the military and other duties of service people, depending on the size of their estate.

Arms of the armed forces appeared: cavalry, infantry, detachment (artillery) - there were 200 guns in total, which was not at all small in those days.

In 1571, the voivode Prince M.I. Vorotynsky developed a charter for the guard service, and Ivan approved this charter.

During this period, Ivan succeeds in everything, including foreign policy. Kazan campaigns of 1547-1552

148

dov are completed on October 2, 1552 - with a decisive assault and the capture of Kazan. During the assault, for the first time in history, mine work was used: when tunnels are dug under the walls, and a powder charge is laid in them. The work was carried out by Dutch engineers, with whom God-fearing Muscovites did not eat at the same table, so as not to filth themselves. The allied Tatars were the first to fight in the breaches of the wall - they were also "nasty".

However, Christians, Armenian gunners, also helped. The Kazan Khan did not have Muslim gunners, and the Armenians did not want to shoot Russians as Christians. In order to still shoot, the khan ordered to put a man with a drawn saber over each gunner. The gunners fired volleys - but in such a way that all the cannonballs dug into the ground or went into the sky and away from the troops. Ivan I\U adequately thanked the Armenians, putting them all on a stake.

Just as brilliantly, the Russian army, rafting down the Volga, captured Astrakhan in 1556, plundered it, staged a magnificent massacre, and then the same drinking bout.

Not only have these glorious victories finished off the last remnants of the Golden Horde and the last line has been drawn under the age-old dispute. The way was opened for migrants to Bashkiria, the Cis-Urals, the Urals and Siberia. The way to the mineral and fur resources of the Urals and Siberia has been opened.

Here in the west, conquests argued incomparably less.

Livonian war - the mother of the oprichnina

Livonia at that time was a confederation of 5 states: the Livonian Order, the Archbishop of Riga

the bishopric of Courland, the bishopric of Derpt, the bishopric of Ezel-Vik. Formally, the entire confederation was under the authority of the Pope and the German Emperor. In fact, she was left to herself and was going through hard times.

149

The Livonian Order was disintegrating, and in fact no one is subordinate to the Grand Master of the Order, poor Furstenberg.

In the rich seaside towns, Protestantism had taken root, and the towns were unwilling to submit to Catholic Grand Masters, and even less willing to pay money to anyone. They had money, and a lot of it.

By defeating Novgorod and Pskov, destroying the German court in Novgorod, Tsar Ivan incredibly enriched these cities - after all, now all trade with Muscovy went through them. Cities took the most feverish measures to keep the gold mine from drying up and the flow of money from passing through the pockets of the townspeople. In Riga and Narva, foreigners were forbidden to make deals with Russians, open credit to Russians, and even learn Russian. Why is understandable: to have a monopoly ourselves.

At the same time, fanatical Protestants closed Russian churches, and things came to a Russian pogrom.

The Livonian knights, on the other hand, completely degenerated, their condition was incomparably worse than in the time of Grunwald. It is easy to assume that these are Poles or Western Russians gloatingly describing pederasty, drunkenness, pathological vices of their worst enemies. But the fact of the matter is that it was not the Slavs who described the decline of the Order. Both in German literature and in German folk poetry XY! centuries, the Moscow invasion was portrayed as a punishment sent by God for sins. There were sins.

Sebastian Münster, in his Cosmography of 1550, described the state of affairs in Livonia in a very gloomy manner. Unbridled feasts, castles surrounded by beggars and cripples, full of luxurious things and good food.

Tilman of Anversky described the morals of the highest order clergy, surrounded by concubines and illegitimate children. |

Torn apart by the Protestantism of Riga, Revel, Mame la ... all the major trading cities, Livonia is frantically looking for somewhere to lean on. And the allies

150

no, and no wonder. And Poland and the Grand Duchy of Lithuania, and Novgorod, and Muscovy are just waiting for the time when it will be possible to profit from the dying Livonia.

First, the scales tilt towards Poland ... Then overcomes the fear of Poland, because she is trying to conclude an agreement with Lithuania, which means that she is growing and strengthening, threatening to swallow poor Livonia.

The Treaty of 1551 is concluded with Muscovy, by which Livonia actually puts itself in the position of you sala.

But in 1557, Sigismund-August I, King of Poland and Grand Duke of Lithuania, intervened in the struggle between the Livonian Order and the Archbishop of Riga, forced to conclude a military alliance between Lithuania and Livonia in Posvol.

Of course, this agreement categorically contradicted the agreement with Muscovy of 1551.

And then, on the orders of Ivan 1U, Adashev simply found an excuse. On the basis of an agreement of 1551, Muscovy demanded that the Derpt bishopric pay tribute... Once upon a time, Livonian landowners of the disputed areas between Livonia and Pskov had to pay 10 pounds of honey from each owner. Then, with the disappearance of forests, they had to pay in money.

The debt was long forgotten. The debt was not to Moscow, but to Pskov. But what did it matter? Tsar Ivan wanted to fight, and he wanted to spit on the rule of law. Everything was good, any pretext was good, just to fight. Muscovy remembered this tribute, charged a large penalty for all the years ... The Bishop of Dorpat dragged out the negotiations as much as he could, hoping for help from the German princes.

"If you don't want to give money to the tsar, the tsar himself will come for them," according to legend, the ambassador of Ivan TU, the boyar Terpigorev, said so.

At the end of 1558 Muscovy troops entered Livonia. The Kazan Khan Shah-Ali was at the head of the army, and basically the army consisted of Kazan Tatars and

151

miss. Mikhail Vasilyevich Glinsky and Daniil Romanovich, the brother of Tsarina Anastasia, were also governors, but they did not rule the ball.

The army invaded 200 versts into the interior of the country, encountering practically no resistance and collecting huge material assets. On May 11, Narva was taken by storm,

July 19 - Tartu.

The movement of the army was accompanied by simply fantastic atrocities, including babies torn from the womb, raped to death, burned alive in monasteries and temples, impaled and quartered (the list can be continued by reading ancient chronicles or Gogol's writings).

Modern defenders of the Muscovites and, most importantly, defenders of the imperial policy of their tsars, lecherously avert their gaze and vaguely argue that "there was such a time" and that "the Germans did the same." Especially for those who may be affected by these tales, I declare with all certainty: there is not a single evidence of the atrocities of the German army in the Russian cities and villages they captured. No. No one.

For the only time in the entire Livonian War, the Polish-Lithuanian army will carry out a massacre in the captured Velikiye Luki, already at the very, very end; the massacre consisted in the fact that all the men captured with weapons in their hands and the monks walking in the procession were killed. I repeat once again, especially for gifted people, and especially for Muscovites: THE ONLY CASE, when the Polish-Lithuanian army went beyond the rules of a knightly war, is that the soldiers who broke into the city did not take prisoners, but killed armed men. And they did not stop before the procession.

Unable to judge; after all, how many times did they see, fighting off their lands from the Muscovite invasion, how, in the midst of a flaming garden, "the body of a poor Jew or monk hung black on the wall of a building or on a bough, perishing along with the building in the fire"; how much they saw from the burnt churches, from the stinking ruins of which

152

bali the charred remains of "black-browed ladies, white-breasted, fair-faced girls" or mothers clutching a charred bundle with a baby to their chest.

But even in Velikie Luki, the Polish-Lithuanian army did not touch the civilian population. I don't know why, it's beyond my understanding. Maybe they still believed that they were walking on their native land? By the land of their kindred people? Mad, bad, terrible, but dear, his own, still capable of turning into people?

In any case, the army of Poland and the Grand Duchy, the newborn Commonwealth, marched through Muscovy in a completely different way than the Muscovite army through Livonia. I am stating a fact: in fact, the army of the Commonwealth will take it as a custom, having taken the Muscovite city by storm, to FEED the inhabitants of Smolensk, Pskov and Polotsk. Almost everywhere, having taken the city, the soldiers of Poland and the Grand Duke

The estates of Lithuania fed those who were destitute by the Moscow princes. Pskov, too, by the way, was slaughtered by Muscovites.

Therefore, let's immediately, in order not to return to the topic, let's agree: the extermination of the civilian population, and the brutal extermination, is carried out by one belligerent side - the Muscovites. After all, the Tatars are also Muscovites, although they are not Slavs. They are subjects of Ivan U and carry out his task by entering the war. Atrocities, inhuman treatment of both prisoners of war and simply civilians - this is a normal, usual means of waging war by Muscovites. We do not have much data on the behavior of Russian troops in the Kazan and Astrakhan khanates, except perhaps for the massacre of Armenian gunners, but their behavior in Livonia is well documented: by German, Polish, and Lithuanian chronicles.

\n I admit that some of the readers, brought up on various versions of the Great Moscow Myth and on fairy tales about the age-old "liberation mission" of the Russian army, will find this unpleasant to read. But let's do this: I will listen to any substantive objection. But the content! Emotions into me

153

they recede very weakly. Object to me, but citing specific facts, referring to the chronicles and historical writings. And if not, then accept the facts as they are.

... The Livonian Germans are demoralized, not ready for war, they are afraid and do not want to fight. Furstenberg gathered only 8000 people and entrusted the command to his assistant Kettler (recall the name of one of the heroes of Senkevich).

But the troops retreat, the fortresses surrender very easily. "Cowardice and betrayal reigned everywhere," according to the chronicler.

The Order turns to Denmark and Sweden for help. But Sweden had just emerged from a difficult war with Muscovy in 1554-1557; during this war, Livonia actually betrayed her - withdrew from the war, making peace with Muscovy over the head of an ally. Muscovy even refused to negotiate "at the highest level", conducted them through the Novgorod governors, inflicting a heavy insult on Sweden.

Denmark laid claim mainly to the islands and coasts; she logically believed that with the collapse of the Order, she would get everything anyway, without hostilities with Muscovy.

After Shah Ali, the army of Peter Ivanovich Shuisky invades Livonia. This one cuts less, sometimes pre-

reduces absolutely terrible atrocities, but pursues a policy of systematic, regular robbery. In Derp, they "discovered" 80,000 marks in a gold coin from the merchant Tizenhausen alone. The total sums "discovered" in Livonia must be counted in the millions. Shuisky is right in his own way: the population is already frightened, but it is necessary to rob systematically, carefully, and not like these wild Tatars who do not know civilization. Shah Ali and he are like two successive investigators, evil and good.

In May 1559, under threat from the Crimean Tatars, Ivan agreed to a truce, but already on August 2, 1559, Prince Andrey Kurbsky defeated the entire country with one blow.

154

von nobility near Fellin and captured the entire top of the Order in the city, along with Furstenberg. All of them were sent to Moscow.

According to some reports, the prisoners were taken around Moscow, beaten with iron sticks, subjected to terrible torture, killed and thrown to be eaten by animals and birds.

According to other sources, Furstenberg was spared, and he was given land in the Yaroslavl region. In 1575, in a letter to his brother, he reported that he had no reason to complain about his fate. Even if this second version is true, Furstenberg never returned home, and all his companions died a terrible death.

At the first blow, Livonia, this relic of the Middle Ages, shattered into pieces, and it would seem that it was time to simply occupy it. But, in the first place, Livonia does not at all want the Muscovite Tsar under the arm. No matter how difficult it is for the knights to humbly ask the Poles for help, but they have to. The rich seaside cities that have adopted Protestantism do not want either Muscovites or Poles, but want under the rule of the Swedish king.

Secondly, the great powers of Europe themselves are on the move, seeking to share the tidbits.

In 1558, King Christian of Denmark sent an embassy to Moscow and demanded the "return" of Estonia (I note that Denmark did not demand "historical justice" from the Order). "We have more rights to Estonia. Yaroslav the Wise conquered it five hundred years ago and covered it all with Orthodox monasteries," Ivan replied! After that, he continued to cover Estonia with ruins, not allowing everyone else to do the same.

Sigismund-August acts without sending an embassy. In 1560, the Vilna voivode Nikolai Radziwill Cherny, at the head of his army, appeared at Riga and declared that the entire territory of Livonia belonged to the Great

principality of Lithuania. Poland stands behind Lithuania, ready to help with all the strength of its nobility.

The last grand master and commander of the Order, Kettler, was known to the Germans as a traitor, but, sorry,

155

what was he to do?! Of the two evils, he chose the lesser, which was in his power.

On November 21, 1561, as the head of the Livonian Horde, he recognized the union of Livonia and Lithuania. Having become the Duke of Courland, on March 5, 1562, Kettler gave Radziwill his fortress, the grand master's cross, the keys to the Riga Castle and the mantle.

At the same time, a seemingly insignificant episode occurs ... In 1561, the Poles sent their garrison to Revel. And the Swedes armed the local Germans and, together with the German city militia, defeated and drove the Polish garrison away. Thus, on June 4, 1561, the foundations of the Polish-Swedish wars were laid, which lasted the entire first half of the 17th century.

It became obvious that Lithuania would not be allowed to pocket the whole of Livonia "so easily". "The current Livonia is like a girl around whom everyone is dancing," said one of his contemporaries. That's right, but the word "device" implies both honor and the preservation of some kind of personal dignity, including the right to agree and refuse. More correctly - a public girl.

However, since 1561 Livonia is no more. Both the war and history itself ended for this state. Ivan [U is already throwing his troops against the Grand Duchy of Lithuania.

In 1563, Polotsk was taken, but already on January 26, a defeat followed on the river. Ulle, July 2, 1564 - defeat at Orsha.

On April 26, 1564, the governor from Dorpat, Prince Andrei Mikhailovich Kurbsky, fled to Lithuania. The one that captured the entire top of the Order and actually ended the war.

Andrei Mikhailovich Kurbsky (1528-1583) came from the Smolensk-Yaroslavl line of Rurikovich, he was once a "friend" of the tsar and an influential member of the Chosen Rada.

When a boyar or prince "departed" from Lithuania to Mos

156

kovia - this whole state left Lithuania for Muscovy. Because they were torn from wearing vassalage. Now the vassal had another overlord - and the whole country was part of another state.

If a subject flees, naturally, he takes with him only what he can carry on himself. Prince Kurbskoy not only did not bring anything with him, but the Polish King and the Grand Duke of Lithuania gave him new possessions in compensation for what he had left in Muscovy: the Kreva old age, ten villages with 4000 acres of land, the city of Kovel with a castle and 28 villages in Volhynia.

Prince Andrei did not glorify himself with anything special, he fought on the side of Lithuania and the Commonwealth, including with Muscovy, but he never repeated feats like the instant end of the war.

Kurbsky's flight is only the first of such events. Until now, the stream of people has flowed in exactly the other direction—the Orthodox have fled to Muscovy. Now, according to some sources, several hundred are already fleeing with Kurbsky, according to others, several thousand boyars and nobles with their military men.

This flow is only growing! Basically, people fled just the layer on which Ivan M (and his father and grandfather) relied - serving small fry. A noble person was an exception in the flow of refugees - the nobility hoped to "sit out", survive, come to an agreement, use their generosity. The nobility had no such chance. The townspeople, the prosperous peasantry fled. Whole families fled, whole gangs. The land lay devastated, empty for hundreds of miles. Huge tracts of impenetrable forests remained between the developed lands. If attempts were made to stop the fugitives, they initially did not make much sense.

It seems that Russian people in the 16th century were not so eager to fight for their God-fearing, meek tsar and for their wonderful, only orthodox Muscovy - a copy of the Kingdom of Heaven.

157

In the late 1560s, our main "hero", Ivan 1U, seriously risks remaining in the position of Karabas Bar Bas, from whom all the dolls ran away.

And yet another force comes into play. In 1569, the Turks go under Astrakhan. In 1571, the Crimean Khan Devlet-Girey attacks Rus', captures Moscow. Tatars are far from being Lithuanians or Poles! The number of those killed is called different - from 50 thousand to 500. Kolos-

the greasy difference in estimates proves one thing - no one, as always, did not count.

Moscow burned out completely, and only one circumstance made it possible to quickly restore it - the abundance of forests not yet cut down in the upper reaches of the Moscow River. Material and moral damage is simply not amenable to

description.

When the Tatars approached, Ivan I fled to Serpukhov, then to Aleksandrovskaya Sloboda, and finally to Rostov.

Fans of his management methods can look for any excuse they like best. I'm just stating that Ivan "the Terrible" behaved like a pathological coward, he gave the goose at the first appearance of danger. Prince Ivan Dmitrievich Belsky, left to defend the city, died.

And Ivan's favorite, Grigory Lunyanovich Skuratov, nicknamed "Malyuta", began an "investigation", finding out how the Devlet-Giray horde was let through to Moscow and who was the biggest traitor.

Khan wrote to Ivan: "I plundered your land and burned the capital for Kazan and Astrakhan! You did not come to defend her, and yet you boast that you are the sovereign of Moscow! If you had courage and shame, you would not hide. I do not want your wealth, I want to return Kazan and Astrakhan. I know the roads of your state ... "

The squeamish intonation of a warrior writing to the bastard and executioner is heard through the ages.

Ivan I \ entered into negotiations and sent letters full of humility, offering an annual tribute. He proposed to plant one of the sons of Mengly Giray in Astrakhan, but

158

as a vassal of Moscow, under the control of the boyar from Ivan... In a word, he behaved psychologically correctly, played well.

In 1572, Devlet-Girey realized that Ivan was playing for time, and again moved across the Oka, but already 50 miles from Moscow, on the banks of the Lopasna River, he collided with the army of Mikhail Ivanovich Vorotynsky. Khan retreated, and Ivan refused all concessions and no longer humbled himself before him, but sent mocking letters.

Mikhail Ivanovich Vorotynsky immediately fell under the "investigation"; a "confession" was squeezed out of him in another "treason", and in 1573 he died under torture. Ivan personally demanded to confess to treason, stamped his feet, tore Vorotynsky's beard, personally poured coals to the sides of the dying old man. After all, Mikhail Ivanovich Vorotyn-

Born in 1510 and 1573, according to the concepts of his time, he was already a very old man.

I can not get rid of the thought that it was here and something personal. Tsar Ivan really wanted to get a confession of treason! Let it be twisted, torn out with the last wheeze, but a confession!

Not only did Vorotynsky do his job and was no longer really needed, besides, he turned out to be a witness to Ivan's weakness, a kind of living reproach. He did not run anywhere, did not hide, did not write ridiculously flattering letters to the Tatar Khan. Such witnesses, such dangerous people, must be removed as soon as possible.

Originally from the Chernigov Rurikids, the Vorotynskys "moved off" from the Grand Duchy of Lithuania at the end of the 15th century.

Well! A great cause, a holy cause is patriotism, the desire to live in a truly Orthodox country. I sincerely hope that the Vorotynskys got what they wanted. That it was good and pleasant for them to walk around with shaggy beards, to sleep after dinner, to hang upside down icons that did not work miracles, to summon the spirits of the dead together with the monks of the nearest monastery. And what is it all

159

redeemed for them the position of high-ranking lackeys, otherwise the game is not worth the candle.

I also really hope that the ancestors who left Lithuania could see their descendant in the fiery furnace and once again rejoice at their wise choice. Edega daz Zete. But for now, the main thing is different! According to the general opinion of historians, it was the Livonian War that became the trigger spring that caused the oprichnina.

The historical logic of the winepress, or the strangulation of Europe within. About oprichnina

Tsar Ivan would like to continue the war. And all the opportunists, in modern terms, didn't want to. Or they wanted to conduct military operations not so vigorously. Even the members of the Chosen Rada - Adashev, Silvestr, Kurbsky - were not so eager to fight. Maybe precisely because they knew what war is? The God-fearing tsar-monk Ivanushka behaved completely

otherwise.

Not once in his life did Ivan, with all his love for torture and executions, participate in a single battle. The Livonian war remained for him pure theory, and even bringing in quite a hefty income.

The defection to the side of Lithuania by Prince Kurbsky and many people who followed him was also suggestive. The Livonian Order - that's okay They poked him, and he collapsed. But it was worth intervening in the case of Lithuania, and thousands of Russian people went over to the side of the enemy. How to stop them? What to oppose to the temptation of gentry life in Lithuania?

In the early 1560s, the tsar-father came into conflict with the boyars and deigned to "scorch" many princes and boyars. Opala meant the termination of the relationship between the king and his subject and could lead to a variety of consequences - from the prohibition to appear at court to court, prison and the death penalty. Most often, the disgrace was a warning, a threat of possible reprisals.

160

Here the danger of reprisals hung over a good half of Muscovite society.

There was a conflict of wills between the one heading a rooted, non-reasoning system like pyramids, and a society based on not always clearly comprehended, but reliable collective experience.

Some historians associate the beginning of the oprichnina with the death of two people - Metropolitan Makarnya, with whom Ivan nevertheless reckoned, and his first wife Anastasia. What Anastasia died from is still unknown - a young woman suddenly gushed blood in her throat when she and Ivan were riding in a carriage. Ivan was until the end of his days convinced of the poisoning. In any case, Anastasia also knew how to stop Ivan's outbursts of rage.

Maybe the disappearance of these two people really was a stone that dragged the avalanche along with it. How to know?

Oprichnina began in December 1564, when the tsar-father deigned to leave the Kremlin for Aleksandrovsкая Sloboda, and on January 3, 1565, he announced his renunciation of the kingdom because of "anger" at the boyars, boyar children, nobles, clerks, clergy ... in a word, to the rest of the country's population.

The deputation that came to him was forced to accept the idea of the oprichnina... and where would they go?! They would have refused - and they would have been slaughtered, and the next day they would have brought in NEW ones.

The idea of the oprichnina is simple: the entire territory of Muscovy was divided into zemshchina, where the usual, former authorities acted. And on the oprichnina: on everything that is "oprich" - on the area where only the king personally rules.

At the same time, for some reason, just those areas where the estates of the boyars and princes were located (Mo zhaisk, Vyazma, Rostov, Kozelsk, Przemysl, Medyn, Belev) moved to the oprichnina. The boyar nobility moved from there to other places, to the zemshchina. Not only that "three moves are equal to one fire", but the old, traditional ties between princes and lands were also torn. The lands were losing their identity

6 - 698 161

ness, history, specificity. Everything that served as a custodian of historical memory was simply turned into a fund of lands that served to generate income and feed the "serving" and "non-serving".

The princes also became just like that, one of the faces in the crowd of the sovereign's servants, equalized in lack of rights with the most seedy lackeys. And why would they need anything else, if the individual is nothing, and the "collective" - the country, the people, the state - is everything? Empty temptation only, nothing more.

The lands in the oprichnina were not chosen by chance. These are lands that have, firstly, stable economic and cultural ties with Lithuania and the rest of Europe. Secondly, in which, slowly, but there is a process of folding elements of society, in many respects similar to European ones.

Now the European elements were placed under the control of the state and the king personally, or were subject to destruction.

Owners independent of the state were also subjected to defeat - both boyars and free peasants, non-communities, whom the guardsmen by force made their serfs, "taken out" to their estates.

Oprichny terror was directed against three categories of the population: |

1. Against the "old" boyars, who guarded the traditions of the times of Kyiv and Novgorod and advocated the autonomy of the lands from the supreme power;
2. Against those service people and boyars who wanted a western, "gentry" system in Muscovy.
3. Against all elements of society that existed independently of the government - even as personally free peasants. And the direct servants of the state, as one respectable person calls them, "the progressive army of guardsmen"!, was formed from two

162

population groups: from nobles and criminals. From the nobles - it's clear why ... but about criminals - it's clear. Because even among the nobles and bureaucrats and nobles, Ivan's faithful support, not everyone would voluntarily put on a cassock with a hood, attach a broom and a severed dog's head to the pommel of the saddle (well, the stench of them is bad!) - a sign dog-like devotion to the tsar and readiness to sweep away sedition. Among the people, the guardsmen quickly received the definite name "kromeshniki", that is, as if beings who had escaped from the pitch darkness of the underworld. From which it follows that even Muscovites have moments of moral and religious enlightenment.

Among the Kromshniks there were also people from the top of the nobility, who agreed to all careers for the sake of - all the same Grigory Skuratov-Belsky, "Malyuta", Prince A.I. Vyazemsky, boyar-A.D. Basmanov. And there were also absolutely fantastic personalities who came from nowhere, up to openly criminal types and up to the stray German Heinrich Staden.

Staden left curious notes about the oprichnina, which are still scary to read! After fleeing from Muscovy, this adventurer tried to enlist Emperor Rudolf in his plan of "converting Muscovy to an imperial province." Traces of him are eventually lost.

The purpose of the oprichnina was simple - to burn out "sedition". For this, a one-time tax of 100,000 rubles was taken from the Zemstvo. For this, the guardsmen were generously granted land, treasury and "little people". And for this, the zemshchina was given to the full power of the oprichnina. Calling a spade a spade, it was about the economic and physical destruction of everyone who did not like the king (and he almost did not like anyone).

The total number of those exterminated in the oprichnina is unlikely to be named someday - except perhaps on the Terrible Su

1 Staden G. Notes on Muscovy. M., 1925.

163

de. There are not so many directly exterminated: more than 3 thousand princes and boyars - the majority together with their families. After all, no less remained, and the "final solution of the boyar question" did not take place.

Many more were destroyed by economic means. To maintain the oprichnina and maintain the Livonian

During the war, unbearable taxes were introduced, squeezed out by torture and executions. The duties of the peasants increased, the guardsmen took them out of the lands of the "disgraced" boyars "by force and not before the deadline." People got sick, starved, fled. At least a million people died FROM HUNGER AND FROM "pestilence", the same number fled to the outskirts of the country or to Lithuania.

It is still somehow unclear whether there was a conspiracy in 1569 to extradite Ivan the Terrible to the Polish king - a grandiose boyar conspiracy led by the tsar's cousin, Prince V.A. Staritsky, or is it still an invention of the guardsmen, who proved their need. In this case, Grigory-Malyuta came forward, and this in itself is very, very suspicious.

It is quite certain that there was no "prince Vorotynsky's conspiracy" and that only one person was to blame for Devlet-Girey's troops breaking into Moscow - the Muscovite tsar and the Grand Duke, Ivan 1\.. All the rest are innocent.

It is also clear that there was no "sedition" and "from me" in Novgorod, and there were only riches that the guardsmen wanted to appropriate.

It is known that boyar I.P. was neither a "conspirator" nor a "sorcerer". Fedorov, in whose "case" more than 400 people were executed, including his peasants - they knew that he was a sorcerer, but they were silent!

Many things are generally impossible to understand by any state interests.

At the Zemsky Sobor in 1566, a group of nobles filed a petition asking for the abolition of the oprichnina. All of them were executed with terrible executions.

Metropolitan Afa expressed dissatisfaction with the oprichnina

164

nasy. He was lucky - he left the throne on May 19, 1566. The new metropolitan tried to calm Ivan down and was personally strangled by "Malyuta" Skuratov.

Many things are generally beyond the understanding of a mentally normal person. And the accidental choice of the victim of executions, at the end of Ivan's life [M, reaching to frank indifference - who to torture and for what. For Ivan M, who started with dogs and cats, the process itself was increasingly important.

It is difficult to understand at least something when a boyar is put on a stake and he dies for more than fifteen hours, and before his eyes his mother is raped until she dies. When a man in front of his wife and fifteen-year-old daughter

pour boiling water and ice water alternately until the skin comes off with a stocking. Then, in front of the eyes of the daughter, the mother is put on a rope stretched between the walls, and several times quickly dragged along the rope. When Viskovaty is cut down like a carcass... However, one can go on for a long time.

It is difficult for a mentally normal person to understand how one can feast to the cries of people being devoured in a pit by a cannibal bear specially fed with human flesh. It is difficult to understand the sadistic game with the wives and daughters of the executed, who were either frightened or given a shadow of hope, gradually driving them to madness. A huge "repertoire" of tortures and executions, a gourmet selection of options - what shall we try this time?!

And not only about one king speech. If people were fried alive in frying pans, then after all, someone made these frying pans, knowing perfectly well why he was making them? The same applies to metal hooks for hanging, and metal grates installed over fires, and special spears with hooks to tear out the insides, and much more, in the same vein.

Many people lived in Muscovy, tens of thousands, who produced all these shells necessary for the entertainment of the tsar, used them and even boasted to each other that they were good at it.

165

The number of Khemshniks increased from 1000 to 5-6 thousand people and was ready to grow even more when the tsar abolished the oprichnina. But these people have not disappeared! They continued to live and "work" in Muscovite Rus', occupied a high position in society and carried their ideas to wider strata.

A huge society existed, acted, grew, in which sadism was simply a household norm.

Life in such a society from the very beginning required the selection of pathological types. And even if a completely normal person fell into it, he, too, at least a little, but had to turn his mind in order to remain in the ranks of the outsiders.

There was a large-scale, embracing tens, if not hundreds of thousands of people unnatural selection.

And about the impact on public mores, on ideas about decency, etc. I'll just be completely silent.

It can easily be objected to me that the monstrous cruelty of the trial and executions is characteristic not only of Muscovy.

and that the townspeople "enjoying" the spectacle of the execution could be found in Paris and Rome. Undoubtedly! Muscovites are not biologically different from other Europoids, they thought they were different. Much can be explained by the fact that Tsar Ivan the Terrible was not a completely sane person. Severely crippled from childhood, by his mature years he fell into a severe mental illness and was simply dangerous to those around him. But this raises two very important questions:

1. How did it happen that a sick person took such a place in society?
How did they get him into power?

Why weren't they removed immediately, as soon as his pathological tendencies became apparent, as soon as he became a danger to others?

2. The second question: what is in all this madness, in the vak hanalia of terror - just the madness of one person, but who has taken a special place, or something more?

166

Ivan 1 \ introduced the oprichnina in 1565, and it lasted, in general, a little: until 1572. In essence, the oprichnina army differs little, and is no better and no worse than the Chosen Rada. The same principle of selection of those who aroused the confidence of the king.

If all this made sense... then what? Let's try to understand: what is the meaning of this?

Ideology of madness

The famous correspondence of A.M. Kurbsky may become the subject of a special book. I will note the main stumbling block: for Andrei Mikhailovich, unlimited autocracy is seen as a kind of challenge, overkill, appropriation by a person of the "authorities" of the Lord God. Therefore, in the time of the Chosen One, he finds an ideal, from which the Tsar boldly retreats, repeating the sin of Satan, who took on too much: "... like Satan, who imagines himself to God"! But after all, Ivan [U] really considered himself a god for his subjects! He doesn't think it's bad at all.

Not only that, according to Ivan, Kurbsky should have worshiped him as God. But in general, he recognizes all the sovereigns who rule otherwise, as if they were not real: "Because they all do not own their kingdoms; as their workmen command them, so they own.

It is worth quoting an excerpt from a letter from Ivan 1 to Queen Elizabeth of England (1570):

You look at your sovereign honor, and your sovereign's profit ... Even if people have possession past you, and not only people, but trading peasants, and they don't look at our sovereign heads and about honors and lands of profit, but are looking for their own trading profits. And you pre

1 Works of Prince Kurbsky. Russian Historical Library. SPb., 1915. S. 23.

167

you are in your girlish rank, as there is a vulgar maiden.

Much can be admired in this letter: at least in a turn: not only people, but trading peasants. True, in Muscovy there is a terrible lack of Don Tameo with his classic: "So that smelly peasants ..." - the phraseology is the same. It becomes much clearer why Muscovy was neglected by the end of Ivan's reign. But there is also ideology.

Ivan 1 organically did not accept a secular state in which people have rights and freedoms. A state in which public interests are important, and not the whim of one person. Over the Swedish king, "a hundred growth in the parish", he deigned to scoff in every possible way. Sigismund was all the more a constant object of ridicule. The ideal and natural habitat for him was the despotism of the eastern type, in which the affairs of the state are consecrated by the Church, and the monarch is something like a plenipotentiary representative of the Lord God on earth.

The state bureaucracy and nobles (dvornya) are the backbone of such a state where there are no citizens, no vassals, but only subjects.

Moscow princes demanded unquestioning obedience and obedience and had practically unlimited power. Not only the common man, but also the boyar and the prince should be "the sovereign's lackeys", and this is not at all a loss of rights or some other nonsense, but the highest state sense.

And at the same time, it doesn't matter at all WHAT the sovereign himself is ... What a convenience! A subject can be arbitrarily smart, experienced, worthy, perfect. The Grand Duke of Moscow can be arbitrarily stupid, dishonorable, personally worthless, bastard, disgusting. But the subject's business is to serve the bastard prince as he

1 Semennikova L.I. Russia in the world community of civilizations. Bryansk, 1996, p. 114.

168

I would serve the Lord God himself, endure any of his qualities and follow orders - any, including the most idiotic ones.

What a convenient ideology!

The epic of the printing pioneer Ivan Fedorov, or
Something about Russian printing

Only in Muscovy could they call him the "pioneer printer" - they probably did not know that 1455 was considered the official date for the beginning of printing - then Johannes Gutenberg released the first printed Bible. The typographical demon flew out of the bottle, and printed books were rapidly conquering Europe. In 1465 they appear in Italy, in 1468 in Bohemia and Switzerland, in 1469 in Holland, in 1470 in France, in 1473 in Poland and Hungary, in 1474 in Spain and Belgium, in 1477 in England.

Of course, this is printing in Latin letters, but the beginning of Russian printing is attributed to 1491, when the first books in Cyrillic type were published in Krakow by Schweipolt Fiol.

And after S. Fiol there was also Francysk Skaryna, the son of a merchant from Polotsk. This Francis Skorina not only printed books in Slavic and Russian, but also had academic degrees! In 1504 he received a bachelor's degree in philosophy from the University of Krakow, in 1512 at the University of Padua, in Italy, he passed the exams for the degree of doctor of medicine.

Of course, in Muscovy he would not have been allowed all this, but Skaryna was lucky - Russian, and was not born in Muscovy. It is terrible to think how the Catholic bastards corrupted the Slavic youths in their Grand Duchy of Lithuania!

For 1517-1519. Francysk Skaryna published 19 separate books of the Bible in Prague, including the Prague Psalter in Slavonic and the Russian Bible.

169

sku" - his own translation from Church Slavonic into Russian.

In the 1520s, Skorina moved to Vilna, where, with funds received from Russians, members of the Vilna city self-government, he published the Small Road

book" and "Apostle" in Slavonic.

"The activities of Skaryna... contributed to the struggle... against Catholicism," the same directory seems to drive in a blunt nail.'

It is difficult to imagine a wilder phrase... Since F. Skorina was a Catholic. In 1534, he traveled to the Moscow principality, was expelled from there as a Catholic, and his books were burned as heretical. A supporter of religious tolerance and enlightenment, trying to be a friend to everyone, he consistently set the task of educating the whole people: "his brethren of Rus'." All Rus'.

The Moscow "pioneer" came after him and was the "first" only for Muscovy. Ivan Fedorov. Ivan Fedorov Moskvitin. He was born somewhere around 1510 (Skorina had already studied in Italy) and, of course, he did not receive any systematic education. The future "false first printer" began as a deacon of the Church of St. Nicholas Gostunsky in the Kremlin, and only in 1563 he opened a printing house together with Pyotr Timofeevich Mstislavets.

There is reason to believe that it was Mstislavets, a native of Western Rus', who brought the very idea of book printing to Muscovy.

But even in this case, he was a talented man, Ivan Fedorov! He himself developed a typeface based on the "Moscow semi-ustav" used by scribes to write official documents. The standard handwriting, the standard size of the letter, the standardized techniques of scribes helped Ivan Fedorov to create the so-called early printed style.

In March 1564, the "Apostle" was printed: an abundance

1 TSB, no. 2. V. 39. Article "Skorina". S. 252.

170

but an ornamented, sumptuous book. In 1565, two versions of The Clockworker were published. A printed book arrived in Muscovy half a century late.

The official Muscovite Church was indignant because some of Fedorov's letters were spelled "incorrectly". If so, he is not Orthodox! So, not a Christian! The case smelled like fire.

In 1566, Fedorov and Mstislavets fled to Lithuania, and there their union broke up. Mstislavets, at the expense of the merchants Mamonichs, began to print books in Vilna. And Fedorov, at the suggestion of Hetman G.A. Khodkevich founded a printing house on his estate in Zabłudovo and in 1569

published "Gospel instructive", in 1570 - "Psalter".

Later he moved to Lvov, founded a new printing house, published in 1574 "Azбука" with grammar - the first Russian printed textbook and a new edition of "Apostle" with his afterword "The Tale ... where did this story begin and how did this drought happen."

Even later, he accepted the proposal of Prince K.K. Ostrogsky on the founding of a printing house in Ostrog and published there the New Testament and the Psalter in 1580, the Chronology by Andrei Rymsha and the first complete Slavic Bible, the Ostroh Bible, in 1581. He also published the world's first book and subject index: "A book, a collection of the most necessary things." Here he was indeed the first! |

The "pioneer printer" died in Lvov, and was buried in the Onufrievsky monastery. He did not convert to Catholicism.

He was a really fine craftsman who knew and loved his work: fine typefaces, many wood-engraved decorations, headpieces, endings, capital letters, images of Luke and David. The books were decorated with the coats of arms of Khodkevich, Ostrozhsky, the city of Lvov, as well as the publishing mark of Ivan Fedorov himself. All publications are supplied with prefaces by the publishers and afterwords written by Fedorov himself in excellent colloquial Russian.

He was a very versatile artist. Already in the West

171

Noah Rus invented a multi-barreled mortar, cast guns.

I have shown many times how skillfully the compilers of Soviet textbooks dissect historical facts. But the epic of Fedorov in their performance is something special after all. No mention of Mstislavets. Especially, of course, about a possible impulse from Western Rus'. There is only him, the "first printer" Fedorov. Not a word about Fedorov's predecessors. Not a word about Fedorov's work in Western Rus'.

Maybe there is something about Francis Skaryn in the textbooks for the 7th grade, in the "History of the Middle Ages"? But there is nothing about him. There is more about Gutenberg, but not about him.

As a result, the student gets a very strange, ugly idea of history. A piece is torn from the whole, and this piece is presented as a whole.

MOSCOW: A PHENOMENON
THE WORLD 1568-1598

And why, in fact, they should respect me for all this? That I went to the tanks with a saber drawn? Well, you have to be an idiot to have a government that brought the army to such a state ... and the majority still believes that everything was right and very good, and if necessary, they are ready to start all over again ...

A. and B. Strugatsky

Outcome of the war

In the 1570s, whipping up the already staggering, already extremely exhausted Muscovy with all his might, exhausting the country to the last, Ivan rushes to Livonia, capturing a number of important strongholds - the cities of Pernov (Pärnu), Wenden, Paidra and others.

In 1577, the Muscovite army failed to take Revel, but for the last time captured most of the Livonian territory. Marshal Gus was captured

172

par von Münster. He was then over sixty. They gouged out Marshal's eyes and beat him with whips, and he died under the whips. The words of Gaspard von Münster have been preserved: "Why don't you kill me for so long?" No matter what fans and justifiers of the policy of Tsar Ivanushka have been ruffling since then, I always associate his reign with the groans of two old men: the Russian, Prince Vorotynsky, and the German von Munster.

The commanders of other cities were put on a stake, cut into pieces. In Ameraden, for 4 hours one could hear the screams of forty girls whom the Muscovites raped in the garden (sometimes it is a pity that machine guns and napalm were invented with a huge delay).

And in the meantime, while the Muscovites were enjoying their last terrible dance in Livonia, an event occurred in the Commonwealth that Tsar Ivanushka, according to his characteristic mind and scholarship, did not consider it necessary to take seriously: in 1576, a Transylvanian (Romanian) was elected king of the Commonwealth.) Sovereign Stefan Batory... Given the personal qualities and reputation of this man, any serious political figure would have drawn conclusions... Ivan IU did not draw them, and this proves once again that he was not a serious political figure.

A bright, interesting person was Stefan Batory. A man who combined the qualities of a great politician, a skilled warrior and a generous, mentally healthy personality. A man with a wide charming smile, who at the same time knew how to bark and slam his fist on the table so that the glasses on the table and his free Polish nobles jumped in front of the table at which Stefan Batory was eating. The Commonwealth needed a strong hand, no words. This state was very lucky that its power was taken by the hand of a knight, and not a semi-crazy libertine.

In 1579, Stefan Batory, having received the necessary funds from the Sejm, launched an offensive against Polotsk and quickly took the city. Let's say it was still a city of Lithuania,

173

only captured by Muscovy. Right! But Stefan Bathory immediately went to Velikiye Luki and also captured the city after several crushing assaults. It was then that a massacre arose in the city, when the Hungarians did not even spare the monks, and Stefan Batory had to stop the massacre personally.

Ivan reacts to the defeat in a very familiar spirit: he writes letters to the Vilna voivode, already familiar to us Nikolai Radziwill, and to Chancellor Litva Volovich, where he explains that he refused to defend Polotsk on humanitarian grounds, not wanting bloodshed, and hopes that they will do the same.

It is worth remembering his correspondence with Devlet-Giray! But here, too, he wags, rudely flatters, scoffs and lies, lies, lies, lies, lies. As far as I know, the Western Russian people did not answer anything to the stupid lies of the Moscow Khan, or the prince, and they did the right thing.

At the same time, the embassy of Muscovy begins to follow the army of Bathory, offering to give Lithuania two-thirds of Livonia (65 cities, and leave 35 with Muscovy) and all the time ready for new and new concessions. Bathory simply did not pay attention to the embassy trailing behind the army with its tail.

At the same time, Ivan tries to enter into correspondence with Stefan Batory himself, about whom he spoke extremely disparagingly many times. Think! Some kind of king who is chosen! Well, just a "vulgar girl" on the throne!

Even when Batory agreed to receive Ivan's ambassadors and the ceremonial was discussed, Ivan could not resist: the ambassadors had to say that Ivan was "a sovereign not from yesterday." And if they ask what the ambassadors mean,

it was necessary to answer: "Who is the sovereign from yesterday, he knows what is meant."

Batory was ready to ignore the insult (apparently, he despised Ivan too much to deal with him at all). But the entourage of the King of Speech

174

The Commonwealth (whose title was not called into question, unlike the royal one) insisted on a detailed answer. The correct, official person should have answered, here the position obliges.

Batory's letter has been preserved, and all of it, from the first to the last page, is a spit in Ivan's face. Remembering the crimes of Ivan's army in Livonia, the murders of his own people, the flight of the Muscovites to Lithuania, Stefan Batory throws devastating words:

"You are not just one child, but the people of the whole city, from the oldest to the smallest, destroyed, ruined, destroyed, just as your ancestor treacherously tortured the inhabitants of this city, ruined and took into captivity. Where is your brother Vladimir? Where are the multitudes of boyars and people? Beat! You are not a sovereign of your people, but an executioner, you are used to command over your subjects like over cattle, and not like over people!

The greatest wisdom: know thyself; and that you may know yourself better, I am sending you books that have been written all over the world about you; and if you want, I will send others, so that you can see yourself and your family in them, as in a mirror ... You felt our strength enough; God willing, you will feel more! Do you think: everywhere they govern like in Moscow? Every Christian king, when anointed to the kingdom, must swear that he will rule not without reason, like you. Just and God-fearing sovereigns are accustomed to communicating with their subjects in everything and, with their consent, wage wars and conclude treaties; so we also ordered to convene ambassadors from all our land, so that they would guard our conscience and make a firm establishment with you; but you don't understand these things."

And he directly accuses the Muscovite of cowardice. "And the hen covers her chicks with her wings, and you, two-headed eagle, hide!" Batory wrote. He challenged Ivan to a duel, to a duel.

I am forced to state a fact, even if it provokes wrath among the Muscovites: no one in the world of Ivan And respect

175

pity. And he was not "Terrible" for anyone except his muzzled subjects. I have quoted fragments from the letters of the Crimean Khan, now the Polish-Russian king of the Commonwealth, and you see for yourself, reader, that the opinion of a Muslim completely coincides with the opinion of a Catholic.

The Patriarch of Constantinople, by the way, also spoke of Ivan as a "deceitful, weak and dishonest" person, and it was no coincidence that only Boris Godunov introduced the patriarchate in Muscovy in 1589. What he used to say about Ivan [At Nikolai Radziwill, it is not reproducible on paper; even if I write, any editor will cross it out anyway. So the Orthodox of Western Rus' had exactly the same opinion about Ivan as Muslims and Catholics. Without exaggeration, the whole world despised Ivan. And he didn't take it seriously. And I didn't want to do business.

Oh yes! As for the challenge, it's not a duel. Well, of course, Ivan was once again a coward.

And Stefan Batory with his army - 7-8 thousand Poles and Hungarians, 10 thousand Litvinians in 1581 besieged Pskov and did not hide his intention to go to Novy Gorod and Moscow.

Ivan the Terrible is gathering an army of no less than 300 thousand people. At least those are the plans; in reality, it is, of course, impossible to assemble such an army in a dying, downtrodden country. By the way, the population of Muscovy at that time was about 4-5 million people, and the Commonwealth - 7-8.

Let us compare the number of armies and the population, and draw the following conclusions: the Commonwealth lives on as it did, no matter where its king fought. Muscovy is only fighting, there is no more strength for anything.

At the same time, raking in the heat with the hands of others, Sweden went to make seizures. Previously, they placed garrisons only in cities where fellow Protestants lived, where they could count on support. Now Sweden has seized the opportunity

176

invaded the regions inhabited by Orthodox Christians, seized Narva, Korela, and the entire Izhora region.

The year 1582 was marked by two events: Tsar Ivan committed another murder - this time his adult son, Ivan. The same as depicted in the painting by I. Repin "Ivan the Terrible kills his son Ivan."

And the second important event of 1582: Muscovy nevertheless begged from the Commonwealth ... well, not peace, but

at least a truce: Stefan Batory agreed to a truce in order to prepare for a real war ... Yam-Zapolsky truce for 10 years, according to which the former borders between Muscovy and the Grand Duchy of Lithuania and Russia were restored, and Muscovy received absolutely nothing in Livonia .

The devastated country physically could not fight, no matter how much its half-crazy ruler wanted it, and with Sweden they also signed the Plyussky truce - 1583, according to which Muscovy recognized Yam, Koporye, Ivangorod, Izhora land - in general, all the captures made by the Swedes and in Livonia, and in North Western Rus'.

Here it is appropriate to recall that the half-forgotten Livonian War changed the map of Europe no less than the Poleonic Wars or the Second World War. Thanks primarily to her, three states disappeared from the map of Europe: Livonia was divided, and the Grand Duchy of Lithuania and Poland united into the Commonwealth.

For Muscovy, the results of the war were only negative: the complete absence of any acquisitions, important losses in the North-West. Before the ruin of the Novgo kind, Muscovy could trade with Europe through the Novgorod kind. Now Novgorod was destroyed by guardsmen, and Sweden cut off Muscovy from the Baltic.

The scale of the economic and social ruin of Muscovy after the war turned out to be unbelievably enormous.

From 1550 to 1580, for thirty years, the population

177

Muscovy decreased by about a quarter. There is no need to think that everyone certainly died: many fled outside the country: to the Cossacks to the Don, to Lithuania, to the eastern regions, which formally belonged to Muscovy, but where the long arms of the Moscow Khan actually did not reach.

The wedge of arable land also shrank by a quarter. There was less bread, all the more so the number of free communal peasants decreased especially sharply, by half. That slave labor is unproductive has long been known. The yield of bread became even lower, and at least did not grow.

In 1569-1571, a grandiose famine broke out, and throughout the entire territory of Muscovy. Before, nevertheless, famine arose in one particular region, and it was possible to deliver bread. Now they were starving everywhere, there was nowhere to bring bread.

Here is proof of the political nature of the famine: in Muscovy, famine was everywhere - both on the black soil of the south and on the podzols of the north, in all ecological zones. And in the Commonwealth there was no famine anywhere: neither on the luxurious black earth of the Kiev region, nor in the fertile Volhynia, nor on the peat soils of the Gomel and Mogilev Polissya.

So bread, of course, could be imported from the Grand Duchy of Lithuania, but they were at war with it. In Muscovy during these years, it came to cannibalism, hundreds of thousands of people died.

But even more terrible was the destruction of trade, handicrafts, and the entire urban economy. Most of the cities of Muscovy were completely devastated, and in many of them there was almost no population left. For example, there are 14 households left in the city of Gdov. Even in Moscow, the population has halved. Such powerful independent centers as Pskov and Novgorod disappeared.

In 1566, the first printer in Moscow, Ivan Fedorov, fled to Lithuania, and there was simply no one to replace him, after which the publication of books in Muscovy ceased for a long time.

178

By the end of the reign of the Grand Duke and Tsar Ivan IV, the country came to such a state as if it had suffered a crushing defeat from the enemy army, military operations were carried out on its territory, and then it was robbed for a long time and taken out everything that was possible, the occupying army. Germany was in such a state after the Thirty Years' War of 1618-1648.

But who destroyed the country? Most of the territory of Muscovy was not touched by the enemy. Even Stefan Batory did not go further than Pskov. The Swedes did not even go there, they remained in the chain of coastal cities in the Baltic. Moreover, quite recently a stream of wealth from Livonia poured into the country! Where does it all go?!

Historians have long been talking about the fact that Muscovy was defeated by its Grand Duke and Tsar, Ivan IV, "the Terrible." In the 15th century, Karamzin wrote about this still timidly, carefully. Solovyov is already more frank. Klyuchevsky, at the turn of the 19th and 20th centuries, is quite straightforward. Kostomarov, who associated himself less with the official ideology of the Russian Empire, also wrote about the devastation inflicted in the country by his own government. And that the Troubles of 1606-1613. directly caused by the actions of Ivan IV.

Prince Shcherbatov, in his famous essay "On the Corruption of Morals in Russia," also directly wrote that the era of Ivan is a time when love for the fatherland

"faded", and "its place was taken by meanness, servility, diligence about their own property".

But the charm of the Great Moscow Myth works! For most historians of both the FUCK and the 20th century, it is still important to justify Ivan's policy, to dodge at any cost and prove that the monstrous sacrifices made sense. "The criterion of Tatishchev and Lomonosov was the national power of Russia, understood exclusively as its frightening potential, and

179

not the limitation of power, not the flourishing of its intellect, not the well-being of its citizens.

"In his story there is GRACE, simplicity

They prove to us without ANY predilection

The necessity of autocracy And the charms of the whip ... "-

wrote A.S. Pushkin on the history of Karamzin.

Even the staunch Westerner Herzen wrote that "Moscow saved Russia by strangling everything that was free in Russian life." And she understands that she "strangled", but she continues to believe that she "saved" ... That's persistence!

There were, of course, Prince Shcherbatov, and the malicious Pushkin, and the most staunch supporter of Russian freedom, Count A.K. Tolstoy, who wrote and published in large editions his "Prince of the Silver" and "Vasily Shibanov". There were both textbooks and literary works in which Ivan! M looked very unattractive, and the opinion of scientists about his era was brought to the attention of non-specialists.

Under the Soviet regime, no one would have allowed writing "slander" against the progressive Ivan and "smuggling into the press" the justification of the "reactionary boyars", because already in 1930 Soviet historians received a clear task from the Central Committee and Stalin personally to find historical justifications for "repressions" era of Ivan and oprichnina.

Even the second series of Eisenstein's film "Ivan the Terrible", made in the spirit of apologetics and every kind of exaltation of this gloomy character, was not released on screens and was condemned in a special resolution of the Central Committee of the CPSU (6). In this resolution, the oprichnina army was unequivocally defined as "progressive", and the princes and boyars as "reactionary".

"Ivan U did not feel safe in Moscow

ve, left the capital and fled to Aleksandrovskaya Sloboda. "The traitorous boyars wanted to surrender Ivan to the Polish king, and put Prince Vladimir Stad on the throne.

1 Yanov A. Ivaniana // Neva. 1992. No. U—M, UN. S. 289.

180

Ritsky, or even give the country to the Polish king, "World History narrates quite seriously.

An amazing state - Muscovy? The Russian Empire? THE USSR!
And non-commissioned officer widows whip themselves there, and the boyars themselves are to blame for their own extermination

And until now, with all the "revealing of the cult of personality" and with all the ideological retreats from the extremes of Stalinism, the "cult of Ivan [" in the USSR and Russia is retreating slowly and reluctantly. After all, to condemn what Ivan did is to condemn Russian Asia. We will also have to consider it bad that she ate Russian Europe.

Europe's opinion --

During the years of Ivan's reign, things happened to Muscovy.
one amazing thing: if at the beginning of the 15th century it becomes more and more known to Europeans, included in the borders of Europe, then by the end it seems to be again plunged into the darkness of complete ignorance.

At the beginning of Ivan's reign, Russians are perceived quite favorably, and in any case they are well known.

After the defeat, the Russians (meaning, of course, the Muscovites, and not the inhabitants of the Kiev region) become a people unknown to anyone, who almost "rediscovers" Chancellor, who opened the Northern Sea Route around Scandinavia to the White Sea.

But this is not enough that the country of Muscovy is at the turn of the XM! and the XNUMXth centuries "not known to anyone." The race itself begins to be evaluated very negatively.

at World History. T. M. M., 1958. S. 492.

2 Yanov A.L. Russia: At the Origins of Tragedy: Notes on the Nature and Origin of Russian Statehood. Moscow: Progress-Tradition, 2001.

181

One can cite many, many statements by foreigners who visited Muscovy in the 15th and 15th centuries. Some foreigners (Margeret, Olearius) rather liked the Muscovites. Others (Smith, Reitenfels) - probably not, although I did not find the notorious "Russophobia" in anyone.

These foreigners come from both Protestant and Catholic countries, and from tiny Holland, and from the Habsburg empire; among them - the recent "sir" with the common surname Smith, and the courtier Reitenfels or aristocrat, the ambassador of the Pope, Posse

wine.

A very diverse audience has written these dozens of books. And it is all the more important that in all these works ... - I repeat - in all! Even in written

, Barberini R. Journey to Muscovy by Rafael Barberini // Tales of foreigners about Russia in the XM and XV centuries. SPb., 1840; Witsen Nicholas. Journey to Muscovy. 1664-1665: Diary. SPb., 1996; Herberstein S. Notes on Muscovy. SPb., 1866; Heidenstein R. Notes on the Moscow War of 1578-1782. In 2 books. St. Petersburg, 1889; Collins S. The current state of Russia, as outlined in a letter to a friend living in London. M., 1846; Mayerberg A. Journey to Muscovy. M., 1874; Margeret J. The state of the Russian state and the Grand Duchy of Moscow from 1590 to 1606 // Tales of contemporaries about Dmitry the Pretender. Part 1. St. Petersburg, 1859; Olearius A. Description of the journey to Muscovy and through Muscovy to Persia and back. St. Petersburg, 1905; Palmkvist E. Several remarks about Russia, its roads, fortifications, fortresses and borders during the last Royal embassy to the Moscow Tsar // Reflections on Russia and Russians. M., 1994; Pirling P. Russia and the papal throne. M., 1912; Possevino A. Historical writings about Russia KhM! V. Book. 2. M., 1983; Prince D. Beginning and rise of Muscovy. M., 1877; Reitenfels J. Tales of the Settled Duke of Tuscany Cosma the Third about Muscovy. M., 1905; Tales of Massa and Gernman about the Time of Troubles in Russia. SPb., 1874; Struys J. Journey through Russia of the Dutchman Struys // Reflections on Russia and Russians. M., 1994; Ulfeld J. Journey to Russia of the Danish envoy Jacob Ulfeld in the XM century. M., 1889; Staden G. About Moscow of Ivan the Terrible. Notes of a German oprichnik. M., 1925; Fan-Klenk K. Embassy of Kunrad Fan-Klenk to Tsars Alexei Mikhailovich and Fyodor Alekseevich. SPb., 1900.

182

nyh most favorably. In all the morals of the people are valued very low.

".. swagger, arrogance and arbitrariness are the inherent properties of any Russian who occupies more

more or less honorary position," says Smith.

"... those who, with happiness and wealth ... rise above the position of the common people, are very arrogant and proud, which they, in relation to strangers, do not hide, but openly show with their facial expressions, their words and actions ... do not attach any importance to a foreigner in comparison with the people of their own country ... "- supports Olearius.

"They are distinguished by a deceitful character ... Muscovites are considered more cunning and deceitful than all other Russians ..." - Herberstein.

"...they are very inclined" To evil "- agrees Barberini. "Moreover, they are cunning, cunning, stubborn, intemperate, resisting and vile, depraved, not to mention shameless, prone to any evil, using violence instead of reasoning. ..." continues Ulfeld.

"He (the Russian people. - A.B.) is completely devoted to ignorance, has no education in either civil or church affairs," writes Collins.

"...Extremely lazy and most willing to indulge in revelry until need forces them to get down to business," Palmquist.

Statements of this kind can be continued indefinitely, but, in my opinion, everything is already clear. If someone wants to chew gum about "Russophobia" again, I also recommend the book by N.M. Kostomarov, the coloring in which is even more gloomy.

In those days, in both Britain and France, the idea of women's equality could only cause an explosion of hoho.

1 Kostomarov N.M. Essay on domestic life and customs of the Great Russian people in the XU! and XNUMXth centuries. SPb., 1860.

183

that. But all foreigners (I emphasize again - ALL) were surprised at the sadistic customs of the Muscovites, beatings of wives and children, foul language, adultery, domestic cruelty.

Again "Russophobia"? Then let's read something from Domostroy, written by Ivan M's confessor, Sylvester. I will only note that Domostroy was originally intended for the top of society. Why, and Christianity then much more rooted in the tops of society than in the common people'.

It has become a classic to remember "make his wounds more frequent and, sparing no effort, beat his son." It is less known that Sylvester specifically stipulates that daughters should also be beaten (otherwise, God forbid, someone will not extend what was said about the son to the child in general and forget to beat the daughter to bloody scars, it's terrible to think). And so:

"And for any guilt, do not hit in the ear, or in the eyes, or under the heart with a fist, or with a kick, or with a staff, do not beat with anything iron or wood; who... beats like that, many troubles come from it: blindness or deafness, and the arm and leg and finger will be dislocated... and in pregnant women, premature birth. As a punishment, to beat carefully with a whip, and it is reasonable, and painful, and terribly healthy, but only for great guilt and under an angry hand, for great and terrible disobedience and negligence, and in other cases, having torn off your shirt, gently beat with a whip, holding hands and looking at fault ...

If the husband himself does not teach, then God will punish him, but if he himself does so and teaches his wife and household, he will receive mercy from God.

"It is difficult to imagine a greater perversion of Christianity than the disgusting Domostroy," N.A. Berdyaev. Agreeing with Nikolai Alexandrovich, I will only note: in "Domostroy" we are not talking about the sexual fantasies of Mr. de Sade, but about a certain

1 Domostroy // Monuments of literature of Ancient Rus'. Middle of the XM century. M., 1985.

184

household practice. "Domostroy" is trying to improve this practice even more, sweep aside the extremes, introduce certain limits, and so on. Moreover, the humanist Sylvester can be understood in such a way that he fully accepts the flogging of pregnant and lactating wives: from the whip, they say, there are no miscarriages.

As you can see, we are no longer talking about the affairs of the state, not about the features of religion, but about the very people's character. The reasons for the growth of just such a character also did not remain a secret behind seven seals. D. Fletcher, perhaps, spoke more fully than the rest, whose words I quote:

"As for their properties and way of life, they have good mental abilities, however, not having the means that are available for the development of their talents by education and science. True, in this case they could borrow from the Poles and their other neighbors, but they shy away from them out of vanity, preferring their customs to the customs of all other countries. Part of the reason for this lies in the fact ... that the way of their upbringing (alien to any

education and citizenship) is recognized by the authorities as the best for their state and the most agreeable with their form of government, which the people would hardly endure if they received any education and a better concept of God, as well as a good constitution. To this end, the Kings destroy all means to improve it and try to prevent anything foreign that could change the native customs. Such actions could be somewhat excused if they did not leave an imprint on the very character of the inhabitants. Seeing the rude and cruel actions of all the main officials with them ... they always act inhumanly with each other, especially with their subordinates and lower ones, so that the lowest and most miserable peasant ... humiliating and crawling in front of a nobleman, like a dog, and licking the dust from his feet, becomes an unbearable tyrant, as soon as he gets the upper hand over someone ... A person's life is considered nothing

185

than... I don't want to talk about the strange murders and other atrocities that happen to them. It is unlikely that anyone would believe that such atrocities could occur between people, especially between those who call themselves Christians.

He is a clever man, this Fletcher! I will note one sad fact: the majority of foreigners are beginning to call Muscovy Russia more and more often. I will not dedicate a special chapter to this, but I strongly ask the reader to note this important fact: in the minds of foreigners, the concepts of "Russia" and "Muscovy" are beginning to converge, to unite. For many of them, it is probably not quite obvious that there is still some kind of Russia ... which has little in common with Muscovy.

Let's note this fact. After all, Europe knows the Western Russians, of course, incomparably worse than the Muscovites: they do not have their own state, and the Polish element still prevails in the Commonwealth. Maybe just a part of the Russians lives outside the borders of their state?

But where foreigners nevertheless come into contact with Russians in Western or Northwestern Rus', completely different assessments sound. So different that one has to come to the conclusion: Western Russians have nothing in common with Muscovites!

In Germany and Scandinavia until the beginning of the 15th century, Novgorodians were not badly known. German merchants from the Hanseatic cities, who regularly trade with Novgorod, highly appreciate precisely those qualities of the Russians, which, in the opinion of all those who visited Muscovy, they really lack. The Germans consider Russians to be very honest and reliable people who can be taken at their word.

large sums and who are good at doing business: with

| Fletcher D. About the Russian State, or the Form of Government of the Russian Tsar (usually called the Tsar of Moscow) with a Description of the Morals and Customs of the Inhabitants of this Country // About the Russian State. SPb., 1906. S. 280-281.

186

scope and taking into account the interests of all participants in the transaction.

The Swedes have an even higher opinion of the Novgorodians, both about warriors and merchants. Russians from the cities of the Izhora land, by the way, very quickly receive all the rights of Swedish citizens. There is no evidence that their behavior surprises or alarms the Swedes. Russians are willingly accepted into the service, considering them smart people and capable of any training. However, these are not Muscovites, these are Russians from the Novgorod lands, quite recently captured by Moscow and not having time to run wild ... I would like to say, not having time to acquire the characteristic Moscow traits of behavior.

In 1666, Grigory Karpovich Kotoshikhin, clerk of the Ambassadorial Department, entered the Swedish service. The Swedish government orders him a book, which was also published in the Russian Empire. G.K. Koto Shikhin acts as a valuable consultant... and already in 1667 he was executed for the practically unmotivated murder of the owner of the house, who reprimanded him.

The Swedes get the opportunity to compare the behavior of their Russian subjects, and at least one Muscovite. According to the Swedish officials and officers who worked with the Russians of the Izhora land, the Russians are honest and not inclined to commit crimes. As you can see, the refugee from Muscovy got caught by some kind of "defective". But how can one not recall the words of the wise Fletcher about "many strange murders"!

The Russians of the Grand Duchy of Lithuania and the crown lands in Volhynia and the Kiev region are less well known both in Scandinavia and in Germany. Moreover, the ambassadors of Britain and the Habsburg Empire did not visit them. But those who came across them, in their assessments, in no way repeat the visitors of Muscovy.

The Swedes consider the Russian nobility of Lithuania "strong

1 Kotoshikhin G.K. About Russia in the reign of Alexei Mikhailovich // Rebellious age. M., 1983.

187

adversary." The Jesuit Fathers, who began training Russian youths in Vilna in 1589, developed the most favorable attitude towards the majority of students. In any case, they did not write anything about the low qualities of character, the thieving of their wards, or their inclination to cruelty.

During the time of Francysk Skaryna (beginning of the 16th century), several Russian youths studied at Krakow University, and all of them successfully completed the course. However, the Russians graduated from the Jagiellonian University in later times, there is no evidence that the mentors or the population noticed any vicious inclinations in them.

The attitude of ethnic Poles towards the Russian gentry from the very beginning was not only not arrogant, but rather very complimentary. This attitude only intensifies as the nobility more and more times rotates with its fantastic privileges and becomes less and less combat-ready. Jan Zamoyski highly appreciated the fighting qualities of the Russian nobility and, in the most caustic tone, advised the Poles to learn from her.

To explain that the Poles did not consider the princes Vishnevetsky, Czartorysky, Radziwill, Sapieha and Oginsky as thieves, arrogant, crooks and swindlers, and their wives as prostitutes, I will not - somehow, right, not even seriously.

Catch up and overtake!

It was already quite obvious to contemporaries that many of the extremes of Muscovy's policy stemmed from its backwardness. In Muscovy itself, they simply could not help but understand their position. It cost nothing to Muscovy to smash to pieces a fragment of the Middle Ages, the Livonian Order itself. But as soon as Sweden, Poland and the Grand Duchy of Lithuania enter the arena, Muscovy immediately suffers defeat after defeat. Because

188

you can talk as much as you like and to anyone about your "true Orthodoxy", you can turn up your piglet as much as you like, arrogantly shake your beards and vilify foreigners. And only the soldiers of the Swedish king casually cleanse the Izhora land from the inhabitants of the holy territory and the subjects of the governor of the Lord God, and no Church Slavonic language and waving icons can stop them. And the cavalry of Stefan Batoriy in attacks turns the noble militia into su-

road sloshing mess, and nothing can be done about it.

I mean, there's a lot more that can be done. One can inflate even more with arrogance in the midst of a devastated country, turned into ruins by his own Grand Duke. You can hang upside down all the icons in the Assumption and Archangel Cathedrals; order the metropolitan to beat the tambourine and shake, calling the spirit of Holy glory, in order to ask for his advice; to place the Archangel of the Heavenly Host Michael in the corner of the Faceted Chamber. You can arrange a grandiose fortune-telling, the whole royal court huddle at midnight in a bathhouse, removing the crosses; to name the full palace of grandmothers-volkhovits, sorcerers and sorcerers.

But all these means cannot do one thing, the most important thing. They cannot make the Muscovites beat the Swedes, especially with equal numbers and equal weapons. The Polish, Lithuanian and Russian knights of the Commonwealth will not become weaker from curses and cries, from indecent tongue twisters of whispering grandmas.

You can still completely ruin the country, collect another army, reintroduce the oprichnina, support the army with guardsmen so that no one dares to flee. You can give the order "not a step back! and introduce the death penalty for its violation.

But, as in a nightmare, the horsemen of Stefan Batory will again appear on the horizon, and they will smash once again the assembled army. And the guardsmen are draped just as shamefully as they ran from the Crimean Khan in 1570.

189

Because attaching the head of a poor dog to the saddle, licking oneself up to vomit for the health of the king and singing robber songs does not mean being combat-ready soldiers. Neither executioners nor lickers are good warriors, what can you do ...

In the middle of XVI century Muscovy faces the fact of its backwardness from Europe. Whether she wants to or not, she needs to borrow what made the Europeans so strong. There is a need to develop.

Muscovy is not the first to face this problem. In the same position were the Gauls and Iberians when the legions passed through their land in iron formation, and nothing could be done either.

It was the same for all the Slavs, who were attacked by Ogorod flock Ochep. So it was everywhere and always, where the European society collided with the non-European. And absolutely no spells ever saved anyone. There was only one way out for everyone: as quickly as possible

it was easier to become strong, and there was only one way to become strong: to learn from the Europeans. If a backward society is forced to catch up with a more developed one, this is called "catch-up modernization". Muscovy is beginning to catch up with Europe, what else can she do! But there can only be at least two ways to catch up ...

If a society catches up, it tries to be the same as the European one - more free, more dynamic, less bound by prohibitions. The person you is freed from any communities and corporations, a person is increasingly told "you are free", "your right" and "think for yourself." The society is becoming more and more similar to the European one and thus stronger and stronger.

In the [century] Julius Caesar conquered Britain without noticing. In the M-U centuries. Britain could exist outside the Empire, she even tried to conquer Italy through the hands of Emperor Maxentius. In the 30th century, Charlemagne could conquer the Saxons and force them to accept Christianity. Already in [X, especially in the X century, the German lands became so

190

strong that the German principalities began to dictate their will to the western ones, lying in Gaul, in the old imperial lands. And in the 13th century, it got to the point where it became unclear who should own the Italian principalities themselves: the Roman popes or the German emperors...

If the state catches up, it also tries to become like the one they are catching up with - the winning state. Have the same army. The same artillery. The same infantrymen with guns ("streltsov"), like foreign states.

Social modernization does not cost money, but for it society must change a lot. Oh how she doesn't like it...

State modernization does not force society to develop, and if it does, it is not directly, but because people have to be taught for the most simple state needs. Mathematics is for artillery shooting, geography is for command and control... And the teaching liberates the mind, gives an idea of many things, including those that are not necessary to complete a narrow task, shows how you can learn new things in various spheres of life . Including those about which it is not ordered to learn at all.

With state modernization, sooner or later a conflict will begin between the state and its servants. Because the state needs money for modernization, and you can get it only by raping the society. It also needs workers, soldiers - "cogs", for

which Stalin drank so seriously in his time. You can take them only if you make many yesterday still free, completely self-sufficient people the cogs of the state. Valuable lives and destinies must NOT be done. self-valuable, dependent on the almighty state.

In Muscovy - the Russian Empire - the USSR - the Russian Federation, society was initially crushed by the state. At all stages of the life of this state, it is strong, at least in some respects modern. So it was in the time of Ivan III: when taking

191

Kazan, mine work was carried out - FOR THE FIRST TIME IN THE WORLD! 200 gun barrels were in the army of Ivan U, who called himself "king"; the caliber and quality of these barrels were no worse than in any country of the then world.

The scale of buildings in Moscow was not lower than in the European capitals... And perhaps even more. Not in Paris, not in London, not in Rome in XY! century they could not build such a Kremlin, such a Basil the Blessed, such an Ivan the Great.

And against the background of this army of tens of thousands of people, this adoption of the most modern methods of warfare, against the backdrop of huge buildings, 99% of people led the life of primitive community members: in large, undivided families with the unquestioned power of the "highway". They lived without even knowing that it could be otherwise. They lived in huts, heated in a black way, with everything in the boron of primitive customs: with sorcerers, fortune tellers, with kikumora behind the stove and brownies in the underground; with beating his wife with a whip and flogging of adult sons; with obscene MI "wedding" songs, from which the boatswain of the sailing fleet blushes, and vile drunkenness to the point of losing control of urination and bowel movements.

The state is quite content that its subjects should be savages. They work worse, fight worse than educated, enterprising and well-fed people. But for that they are very obedient, very simple-hearted and naive. They easily, even with pleasure, become "cogs" of the state, rightly seeing in this the way to a career and material security. They don't question the status quo and don't even really understand it. And if the gentry pushes the Muscovite

horse, throwing him: "Out of the way, Muscovite slave!" He won't even understand why. He only decides that this is the gentry TICH "imagines a lot to himself", that he is a "puffy Pole", and will be offended by the gentry himself, because he "teases with such words." But he will not be offended by himself - for agreeing to be a slave. Don't be offended by your

192

the life of a slave. He will not be offended by his Grand Duke - for making him a slave.

SUCH a state will inevitably limit the development of society. Right! Oh, Mr. Fletcher is a thousand times right! To reduce the number of those who have information about the lives of people in other countries, who understand what is happening. Those who can ask questions, who analyze, think, compare. Even while teaching its "cog", the state will make sure that he knows only from now to now. Mathematics? Yes, but it's better to use an applied one to calculate the trajectory of the bomb's flight. Mechanic? Quite well, new guns will be cast.

Why philosophy? There is no benefit from it, it only distracts the "cog" from more reasonable matters. Read books?! Depends on what. There is nothing, for example, to read books by foreigners about Muscovy. I advise you to look at when most of the recommended books were released. And you will see that what was produced in the XUY!--XVI centuries was NOT TRANSLATED into Russian until the XX century. And under the Soviet regime, it was not republished, except perhaps in short excerpts. There are many books about Russia that have never been translated into Russian. At all. For example, the books of Miller, who worked in the Russian Empire in the first half of the 15th century. Too MANY "offensive words" are said about the population of the Russian Empire in these books.

It turns out that the "cog" is taught, but immediately limited. They try to keep him in the position of "only a cog" - even an important one, well provided with everything necessary ... There comes a moment when the "cogs" themselves rebel. In the Russian Empire, in the middle of the 15th century, the "Decree on the Liberty of the Nobles of the SKOY" had to be introduced.

Any society does not want to develop. With state modernization, any state wants society not to develop. But society in Muscovy could not develop, and the state could "slow down" it, because such are the unique conditions

7-698 193

Muscovy, which has never been anywhere and never: the fabulous wealth of Muscovy in natural resources, vast unoccupied lands.

Not only that, not everyone knows ... Not everyone is able to imagine that the construction of the Moscow Kremlin, the capture of Kazan, the casting of huge cannons were carried out by people who still did not know even the most primitive sewerage system, and in the villages - even

that restroom. People who are pathologically sloppy and careless, capable of polluting any amount of land with the waste of their lives and their production. Able to cut down a cedar to get to the nuts and move the depleted grain crops to a new place.

fields.

In the middle of HU! century, a situation has developed that is well known to modern residents of the Russian Federation, especially to those who are older: a powerful modern state supports a wildly backward society in its savagery and backwardness. So it will be in the 15th century, under Peter and immediately after Peter. So it will be under Alexander [and under Nicholas. Hence the feeling of tension, drama, even tragedy, in whose colors huge layers of Russian history and the entire history of Russia throughout the entire history of Russian modernization are painted. Society, if it does not understand clearly, then feels that it is developing - belatedly, losing many opportunities.

For a brief moment the state will weaken, release society from its clutches in 1861... and seize it again after 1917. During this period of time, between 1861 and 1917, most of the books by foreigners about Muscovy will be published.

Immortal traditions of the oprichnina

Reitenfels tells the story of how Ivan 1U ordered a certain German scientist to say what they think of him abroad. The German was afraid to speak, and finally,

194

having received a promise not to be angry, he said that Ivan was considered a bloodthirsty tyrant abroad.

Shaking his head, Ivan replied to the learned German that foreigners are mistaken, not knowing exactly all the circumstances. After all, foreign lords command people, and he - cattle.

Staden relates the story of how Ivan told him: "In Rus' I am a German."

If you remember how Ivan tried to escape from Moscow to England, even wrote off on this occasion with Queen Elizabeth, then against this background, one can't help but believe in the first two cases.

Let us recall the Russian Empire, where until 1861, quite officially, 85% of the population was regarded as "stinky men" subject to re-education. And the nobility and intelligentsia are serious